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From the Author.

THE PROVINCE OF THE INTELLECT IN RELIGION

DEDUCED

FROM OUR LORD'S SERMON ON THE MOUNT,

AND CONSIDERED WITH REFERENCE TO
PREVALENT ERRORS.

BOOK II.

EXAMINATION OF THE SERMON ON THE MOUNT,

FROM MATT. V. 33. TO MATT. VI. 13.

Being the Christian Advocate's Publication for 1846.

BY THOMAS WORSLEY, M.A.,

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Thy Law is the Truth. *Ps. cxix. 142.*

Teach me Thy Way, O Lord, and I will walk in thy Truth. *Ps. lxxxvi. 11.*

I am the Way and the Truth. *John xiv. 6.*

LONDON:

JOHN W. PARKER, WEST STRAND.

M.DCCC.XLVI.

THE LAW WHICH IS THE TRUTH.

LAW OF THE NAME.

Outward.

Inward.

Blessed are the
Poor in Spirit:
for theirs is the
kingdom of hea-
ven.

Hallowed be
thy NAME.

1. Thou shalt do no murder.
2. Thou shalt not commit adultery
3. Thou shalt not forswear thyself
Thou shalt perform to the Lord
thy vows.

1. Thou shalt deny and crucify all causeless anger. Mat. v. 22—26.
2. Thou shalt deny and crucify all lawless lust. v. 28—32.
3. Thou shalt deny and crucify all profaneness and lying. v. 34—37.
THOU SHALT SPEAK AND DO THE TRUTH. v. 37.

LAW OF THE KINGDOM.

Outward.

Inward.

Blessed are they
that Mourn: for
they shall be comforted.

Thy KING-
DOM come.

An eye for an eye, and a tooth for
a tooth.

1. Resist not evil, but whosoever shall smite thee on the right
cheek, turn to him the other also.
2. And if any man will sue thee at the law, and take away thy
coat, let him have thy cloke also.
3. And whosoever shall compel thee to go a mile, go with him twain.
GIVE TO HIM THAT ASKETH OF THEE, AND FROM HIM THAT
WOULD BORROW OF THEE TURN NOT THINE AWAY.

LAW OF THE WILL.

Outward.

Inward.

Blessed are the
Meek: for they
shall inherit the
earth.

Thy WILL
be done, as in
heaven so in
earth.

Thou shalt love thy neighbour,
and hate thine enemy.

1. Love your enemies,
2. Bless them that curse you,
3. Do good to them that hate you,
AND PRAY FOR THEM WHICH DESPITELY USE YOU, AND
PERSECUTE YOU.

THE WAY.

WAY OF ALMS.

Blessed are
they which do
Hunger & Thirst
after Righteous-
ness: for they
shall be filled.

Give us this
day our daily
Bread.

1. Take heed that ye do not your alms (righteousness) before men, to be seen of them: otherwise ye
have no reward of (with) your Father which is in heaven.
2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in
the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They
have their reward.
3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

THAT THINE ALMS MAY BE IN SECRET: AND THY FATHER WHICH SEETH IN SECRET HIMSELF SHALL
REWARD THEE OPENLY.

WAY OF PRAYER.

1. And when thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in
the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto
you, They have their reward.

BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET, AND WHEN THOU HAST SHUT THY DOOR,
PRAY TO THY FATHER WHICH IS IN SECRET; AND THY FATHER WHICH SEETH IN SECRET SHALL
REWARD THEE OPENLY.

2. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be
heard for their much speaking. Be ye not therefore like unto them: for your Father knoweth
what things ye have need of, before ye ask him.

AFTER THIS MANNER THEREFORE PRAY YE:

OUR FATHER WHICH ART IN HEAVEN.

HALLOWED BE THY NAME,

THY KINGDOM COME,

THY WILL BE DONE, AS IN HEAVEN SO IN EARTH.

GIVE US THIS DAY OUR DAILY BREAD.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL:

FOR THINE IS THE KINGDOM,

AND THE POWER,

AND THE GLORY, FOR EVER AND EVER. AMEN.

FOR IF YE FORGIVE MEN THEIR TRESPASSES, YOUR HEAVENLY FATHER WILL ALSO FORGIVE YOU:

BUT IF YE FORGIVE NOT MEN THEIR TRESPASSES, NEITHER WILL YOUR FATHER FORGIVE YOUR
TRESPASSES.

WAY OF FASTING.

1. Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces,
that they may appear unto men to fast. Verily I say unto you, They have their reward.

BUT THOU, WHEN THOU FASTEST, ANOINT THINE HEAD AND WASH THY FACE; THAT THOU APPEAR
NOT UNTO MEN TO FAST, BUT UNTO THY FATHER, WHICH IS IN SECRET: AND THY FATHER WHICH
SEETH IN SECRET SHALL REWARD THEE OPENLY.

Blessed are
the Merciful: for
they shall obtain
mercy.

And Forgive
us our Trea-
spasses, as we
Forgive them
that Tresspass
against us.

Blessed are the
Pure in Heart:
for they shall see
God.

And Lead
us not into
Temptation,
but Deliver
us from Evil

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ERRATA.

Page 221, line 10 from bottom, *dele* it *before* be

301, line 8 from bottom, *for* predominate *read* predominates

302, line 13 from top, this true

304, line 5 from top, or and

357, line 14 from top, *in* in

372, line 14 from bottom, ἐλεημοσύνη ἐλεημοσύνη

BOOK II.

EXAMINATION OF THE SERMON ON THE MOUNT,

FROM MATT. V. 38. TO MATT. VI. 18.

BOOK II.

EXAMINATION OF THE SERMON ON THE MOUNT, FROM MATT. V. 33. TO MATT. VI. 13.

CHAPTER I.

LAW OF THE KINGDOM.

IN our contemplation of the Christian Law as finally revealed by Our Lord on the Mount, we have hitherto lingered as it were on the threshold of the KINGDOM of God, and have dwelt chiefly on those primary and fundamental Commandments, which are ordained for the guardianship of His Holy NAME, both as that NAME has been revealed to man, and as it has been called and placed upon him to the end that in him and by him it may be hallowed.

Having then already completed the general survey of this twofold LAW OF THE NAME, we would now enter upon that portion of our Lord's legislation which immediately follows it, and which may be designated generally THE LAW OF THE KINGDOM OF GOD IN CHRIST AS COMING IN MAN'S HEART. On the peculiar character of the transition from the LAW OF THE NAME to the LAW OF THE KINGDOM, we will not at present dwell, nor on the doctrinal views with which it is immediately connected; but rather give our attention, in the first place, to this LAW OF THE KINGDOM itself, at which in the order of our Lord's discourse we are now arrived, and which

is comprised in Matthew v. 38—42, inclusive : “ YE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH : BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL : BUT WHOSOEVER SHALL SMITE THEE ON THE RIGHT CHEEK, TURN TO HIM THE OTHER ALSO. AND IF ANY MAN WILL SUE THEE AT THE LAW, AND TAKE AWAY THY COAT, LET HIM HAVE THY CLOKE ALSO. AND WHOSOEVER SHALL COMPEL THEE TO GO A MILE, GO WITH HIM TWAIN. GIVE TO HIM THAT ASKETH THEE, AND FROM HIM THAT WOULD BORROW OF THEE TURN NOT THOU AWAY.”

Our immediate object then is, to consider attentively this LAW OF THE KINGDOM AS COMING IN MAN’S HEART, both in itself and in its relations to the BLESSEDNESS OF THE MOURNERS, and to the ASPIRATION, THY KINGDOM COME.

That the reader may be spared all unnecessary reference to the Synopsis of the whole subject accompanying the First Book, and may, independently of this, be enabled to contemplate at one view those portions of our Lord’s legislation on the Mount which are now about to be examined, we have thought it best to print them in St. Matthew’s order, and to place opposite to each distinct portion of holy Law, that Beatitude and that clause of the Lord’s Prayer to which in our view it specially corresponds.

First, then, with regard to the correspondence we affirm to exist between this great Christian Law of accepting and suffering ill, of doing and imparting good, on the one hand, and the Temper of Christian Mourning, with its Aspiration to God, “Thy Kingdom come,” (Book I. p. 96) on

the other ; we shall content ourselves in the outset with assuming the reality of such a correspondence, in the confidence that an examination of the Law itself will justify this assumption.

In contemplating this Law of suffering evil and imparting good, which we affirm to be in a very important sense the special and central Law of the Kingdom of God in Christ, as coming in man's heart, it will be expedient (as in the case of the Law corresponding to the primal Aspiration, "Hallowed be thy Name"), first, to consider the import of that more outward form, AN EYE FOR AN EYE, A TOOTH FOR A TOOTH, in which this LAW OF THE KINGDOM WAS delivered to them of old time,

Now, we have seen already in examining the LAW OF THE NAME, that even in its more outward form as given in the Decalogue, it is no lifeless accumulation of merely authoritative rules, but that it is intelligibly informed by a living spirit of order and of growth ; that no Commandment can be taken from it or added to it, none transposed in it, without destroying the perfection of this order. We have perceived further, that in the LAW OF THE NAME as given by our Lord, the outward grounds and conditions of the Individual Life are first guarded by a Law against murder ; that the indispensable outward conditions of the Family Life are next guarded by a Law against adultery, both because it is a Life holy in God's eyes, and because it is the living root of that still holier and more excellent thing, namely, the Life under God and in Christ, of the Complete Human Society. Next, we have seen the Life we live as members of that com-

plete society itself, guarded in its essential outward conditions by a Law against all forms of perjury or falsehood before God; which, like the two preceding Laws, is enforceable under God by human tribunals.

And if we thus discerned a principle of living order in the Code which forbids murder, adultery, and perjury, and which thus outwardly, at least, guards and vindicates our whole human Life in its threefold source, by guarding and vindicating that HOLY NAME, which is now for ever called and placed upon it; not less easy was it to perceive a continuous unfolding of this principle in the fourth or complemental Law of the same Code, which, by demanding the judicial form at least of positive truth before God, presents to us that principle and Commandment of holy Law which is intelligibly next in real order to the three preceding Laws, and which alone can make it possible for these preceding Laws to be practically enforced.

Thus far then we discern the traces of essential order in this unfolding of holy Law. But we may fairly ask, has this order arrived here at its practical completion? And the answer must be, that it has not. For though we already have Laws for the protection of our threefold Life, and a provision for true witness towards the enforcing these Laws, they must yet fail of being enforced practically and uniformly, unless we have pains and penalties annexed to their infraction, unless we have some further Law providing both punishment and the measure of punishment for every violation of them. What then must be the other outward yet essential Law which may effectually guard from

violation these already ordained guardian Laws themselves, which may at once convert each of them into a practical and enforceable Commandment? The Principle of holy Law which effectually meets and satisfies this want, is this very principle of Righteous Retribution, AN EYE FOR AN EYE, A TOOTH FOR A TOOTH,—a principle which is, in fact, identical with that of suffering for sin; seeing that sin is the transgression of God's Law, and that this is the principle of actual and fitting punishment for every such transgression.

This is the Commandment which in real and intelligible order comes next after the three primary and negative Commandments and the fourth positive and complementary one; which, as we have seen, (B. 1. ch. 6,) together constitute the LAW OF THE NAME, in so far as that Law deals immediately with our overt acts: regulating first our outward, that it may through this regulate also our inward Life.

This Commandment, ordaining at once punishment for transgression and the true measure of that punishment, bears first on outward acts, such as may be witnessed to by the sworn testimony of human witnesses; and is enforced, first, by outward penalties, such as will best guard from violation the preceding Laws, by balancing and enabling us to resist our evil tendencies to violate them. And it is plain that this Commandment can never cease to be necessary until that Law in our members has ceased to exist which wars against the Spiritual Law of our Life in Christ.

This portion of Law must continue in force, not only

as an effectual witness to the true form of outward obedience, but as an essential and fundamental condition of a growing obedience to inward as well as outward Law.

It balances, that it may empower us to resist, our tendencies and temptations to evil, so far as we are not yet enabled to resist them by the sufficient unfolding in us of that inward Law and inward Power of Righteousness unto Holiness, which is of the Spiritual Kingdom of Christ. It does not do more than balance these evil tendencies, because in this, as in all his Laws, God has respect to that faculty of choosing between good and evil with which he has endowed us, and which, however weak and easily overpowered by unbalanced temptation, in the unrenewed, or but partially renewed mind, is yet always really there, as the ultimate ground of moral responsibility.

Although, however, the primary aim of this Commandment, AN EYE FOR AN EYE, A TOOTH FOR A TOOTH, is to give a practical completion to the guardianship of man's outward Life, as being in God's order a holy thing; to make that guardianship real which was before only nominal; still, this Commandment has its chief and ultimate value, in immediately presenting, under an intelligible and enforceable form, that principle of holy Law which is ordained to guard from violation the Kingdom of God in Christ, as established in growing power on earth.

This highest end it effects by vindicating and realizing the eternal truth on which that Kingdom is based, namely, that as blessedness and happiness are essentially and, in God's absolute order, inseparable from holiness or real obedience, so suffering and misery are, in the same

order, inseparable from sinfulness, that is, from a state of disobedience to His Holy Law.

Moreover, in vindicating and realizing this fundamental truth of God's Kingdom, that suffering is inseparable from sin, it reveals and commands that special form of suffering which alone can be to us salutary, namely, the suffering preliminary to or connected with our return into God's order, or the order of a true obedience. Strictly speaking, it indicates rather than commands suffering ; for the command is to obey holy Law, whether we feel this obedience as suffering or not. Nevertheless, suffering is, throughout our whole Christian life on earth, practically inseparable from true and growing obedience ; and this whatever be our actual progress in holiness. For as the war between the Law in our mind and the Law in our members cannot cease till we are fully renewed in the spirit of our mind, that is, cannot cease on earth, so neither can the sufferings which belong to that war.

Indeed, suffering may be most truly contemplated as a necessary and daily result of this unceasing contest between the Holy Law of God, as revealed to us in Christ, and the Law of sin and death which is in our members. And the stronger our spiritual discernment, the more clearly must we perceive the arduousness and painfulness as well as the blessedness of a real and growing obedience to that holy Law.

Again, we have already seen (B. i. p. 172) that the Body of Law which corresponds to the first Aspiration, Hallowed be Thy NAME, does, even in that more outward form revealed to them of old time, implicitly contain its

more inward and spiritual import revealed to us by our Lord on the Mount. And no otherwise shall we find it to be with regard to this more outward Law of God's KINGDOM as ever coming and being established on earth. When seen in the fulness of its import, that is, when discerned in the light of Christ, it is the central, realizing Law of that Kingdom, as well in its rudiments by Moses as in its perfection by Christ. Without this Law, that Kingdom would then have been, and would now be, a Kingdom in Name only, and not in Power. This real and just recompence of reward for our deeds, whether evil or good, is in fact the central reality on which that Kingdom rests its universally compelling power. This, the whole history of its establishment on earth, from its first beginnings to its full manifestation, teaches us. This truth is more especially and pointedly set forth by our Lord's concluding words in this very Sermon on the Mount; and in accordance with those awful words, it will, we know, be so set forth at the Day of Judgement, that each individual soul of man will be compelled to feel its reality, for weal or for woe, through all eternity.

Christ's declaration, indeed, that no jot or tittle of the Law shall pass away till all be fulfilled, has certainly not less depth and reality of meaning for this portion of it than for any other. And let us first ask, Did it indeed pass away from Him; or was it not rather in Him and by Him fulfilled to the uttermost, and in all its commandments, outward as well as inward?

Assuredly, this Body of Law was actually fulfilled by our Lord Himself throughout its whole breadth, from its

earliest to its latest requirement. And first, it was fulfilled in this very requirement at once fontal and central of absolute justice: AN EYE FOR AN EYE, A TOOTH FOR A TOOTH. This great, all-comprehending demand of Divine justice, hitherto unsatisfied and unmet, He met at once and satisfied by becoming man, and suffering from his birth at Bethlehem to his death on Calvary the full penalty of man's countless transgressions; by taking the Manhood into God, and thus endowing that otherwise powerless Humanity with the Divine long-suffering, and enabling it to undergo this righteous retribution, and to endure, through a perfect and perfectly sanctifying obedience in Him, those sufferings which it had merited through disobedience in Adam.

But we see in Christ's life and death not only his general fulfilment of this Law of Retribution in all its breadth, but his fulfilment at once real and literal of the same Law in that its more spiritual form and import which He here expounds to us.

The first of these unfoldings of this great central Law, RESIST NOT EVIL; BUT WHOSOEVER SHALL SMITE THEE ON THE RIGHT CHEEK TURN UNTO HIM THE OTHER ALSO, WAS then in its letter as well as in its spirit more than fulfilled by Christ, when he gave his cheek to the smiter, and his back to the stripes by which we are healed; when he turned not away his face from that shame by which we are saved from everlasting shame and confusion of face.

And so of the second of these unfoldings, "IF ANY MAN WILL SUE THEE AT THE LAW AND TAKE AWAY THY COAT,

LET HIM HAVE THY CLOKE ALSO ;” this Commandment was then fulfilled by Him to the uttermost, in a deeper truth indeed, and a fuller meaning than we are of power to fathom, when He freely suffered himself to be stripped even to nakedness, that he might give to the executors on Him of an unrighteous Law, not only that outer seamless garment dyed in His blood ; but—to the end even that his enemies might be clothed therewith,—that inner, that more livingly continuous and protecting robe of righteousness which in the same blood is made exceeding white as snow.

Again, with regard to the third of these unfoldings, “ WHOSOEVER SHALL COMPEL THEE TO GO WITH HIM A MILE, GO WITH HIM TWAIN.” This Law was then indeed fulfilled by Christ in its deepest and truest meaning, when he was compelled and meekly submitted himself to this compulsion, to bear his cross along that weary road ; to go with our poor Humanity to the place of sacrifice, that he might there suffer with its sufferings and perfect it with his perfection ; that He might go with that once poor but now enriched and glorified Humanity, further than it could then so much as desire to go, even to his heavenly home.

Lastly, with regard to the fourth and positive Commandment of this central LAW OF HIS KINGDOM AS COMING ON EARTH, which comprehends and realizes each of its preceding and more negative Commandments—GIVE TO HIM THAT ASKETH OF THEE, AND FROM HIM THAT WOULD BORROW OF THEE, TURN NOT THOU AWAY,—this holy Law was then indeed obeyed by Him in all its utmost breadth, when He

gave not only to them who were already of power to ask Him, but to all those countless multitudes of every age and every nation, who might through his still more secret gifts at length become so, THAT GIFT which includes and glorifies all other gifts, HIMSELF; His Body and Blood, His Life and Spirit; to the end, that His Spirit, His Life, His Body and Blood, yea, He Himself might be ours even as we are His; and that in thus possessing and being possessed by Him, we might find our real and enduring bliss.

Now, though it is only in the growing energy of spiritual discernment which belongs to the growing obedience of faith and hope and love, that we can fully enter into this Law of Suffering, as the central Law and Spirit both of His own Life and of the Life of His whole Church, still, whether we be yet able to grasp this high truth worthily or not, with all our combined powers of Intellect, Affections, and Will, we cannot but practically feel and know, that since we are bound by our Christian profession to be imitators of Christ, and since obedience through whatever suffering to all holy Law was the pervading spirit of His Life, it must also it be the pervading spirit of our Life in Him.

We may as yet be unable clearly to perceive *how* the Law of Suffering rests on the deep and broad principle of Righteous Retribution; we may as yet dimly discern and feebly grasp that great quickening verity which has in the depths of the Incarnation its living root—the real oneness, I mean, in Christ of the whole Church; and so at length, if we fall not away from God's order, of the whole human Race, of the children of men. Nevertheless,

we cannot but practically and historically discern and know, that as it was in this respect with Christ, so it must be with each of us; that as he was a man of sorrows and acquainted with grief, that as His life was one of suffering even unto death for righteousness' sake; of being perfected and glorified, and of bringing many sons to glory by that obedient suffering; even so must it be the special and central Law of the Life of that Body, and of every Member of that Body whereof He is the Head.

We know, I say, and cannot but know from manifold testimony, whether we comprehend its grounds or not, that so it must be. And not only from testimony as to this fact of our Lord's obedience to the Law of Suffering, do we believe and know that it behoved him so to obey and so to suffer, but we learn by degrees to recognize the absolute consistency of these his sufferings with the great and fundamental verity of his Incarnation.

And even as we are empowered to perceive that this primal act implies and contains such sufferings for Himself the Head, so through further contemplation of the same great Reality of His Incarnation, and consequent oneness with the Race he came to save, are we enabled to discern that it behoves us also to suffer with Him.

To whatever extent we enter into that true membership or oneness with Christ, which is implied in his Incarnation, to the same extent does it behove us to enter into the fellowship of His sufferings, bearing each other's burdens, as being, in Him our common Head, members one of another. And since the nature of this membership was not fully revealed, nor the membership itself

actually constituted, until the Word was made flesh and dwelt among us; so neither was this fundamental principle of suffering for sin set forth before that time, under a form of Law fitly corresponding to the full revelation and constitution of that membership.

And here, in proportion as we advance more deeply into the Realities and Laws of the KINGDOM, and the WILL of God, we perceive more and more clearly the blessedness of those who, though they have not seen, yet believe and obey. We feel and know that these are truths which cannot be solidly and fruitfully apprehended by the mere Intellect; that here, if we would indeed know of the doctrine, we must in the strength of faith do the words. We begin to perceive some of the real limitations to the province of the Intellect in religion, and in these very limitations to discern somewhat of the real and vast extent of that province. We begin to perceive that a main drift of Christianity is the purifying and reconciling the Intellect and the Affections, and that the central method through which it accomplishes this reconciliation is by making the affections truthful, through an earnest and truthful exercise on their real objects. We begin to perceive, that however dangerous and ultimately fatal it may be to neglect absolute truthfulness or accordance with holy Law, in the exercise of our affections, and absolute Truth regarding their objects; it is no less dangerous, no less fatal, to content ourselves with striving after a discernment of God's Truth, or of His Law which is THE Truth regarding these realities of our affections, and to neglect their earnest

and faithful exercise. It is, I say, when we are carried onward in our contemplation of revealed truth to such great spiritual ideas and realities, as this of entering into the fellowship of the sufferings of Christ, that we seem to recoil instinctively from dwelling on, or presenting such verities as merely or mainly objects of the Intellect. Then we seem to perceive instinctively that such living truths ought to be and can only be apprehended with all our heart, with all our soul, and with all our powers of life and practice, as well as with all our mind. And these are, indeed, great and holy instincts of our true Being. Nevertheless, even here, nay, here especially, the spirits of the prophets must be subject to the prophets.

Any failure in this fundamental element of absolute truthfulness, and absolute truth in our discernment and setting forth to others of the revealed REALITIES of Holy Being and of holy Law, must be guarded against as MORE ABSOLUTELY FATAL, as the root of a deeper and wider corruption, even than any failure, however fatal to our own blessedness, in our personal exercise of these implanted realities of Holy Being. This, however, is a question of the highest spiritual order. Practically speaking, neither is before or after, neither is greater or less than the other. Practically speaking also, the two are essentially one. We must do the whole of God's truth to the uttermost, we must to the uttermost present the whole of it to be done by others; or in His words whose least word is final, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever, therefore, shall

break one of these least Commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven."

Now we are fully persuaded that a perfect Law of liberty and life, this Law of Christ, that is, which we are now considering, can be apprehended and taught in the integrity and fulness of its compelling power, only in so far as it is apprehended and taught as a living whole. In no other form can its inherent spiritual truth and beauty exercise their full power over our affections in their growing truthfulness, over our unfolding spiritual discernment. We must perceive more and more clearly that these Laws of Christ are no other than the great spiritual Realities of the NAME, the KINGDOM, and the WILL of God presented to us by Him under the form, translated for us into the language, of holy Law. In so far as we fail of thus discerning it, this Law becomes for us not an inward and living, but an outward and fragmentary Law. Whereas in the light of this verity we perceive each element of holy Law in its own distinctness, all in their essential unity. We at once perceive a clue to this otherwise intricate labyrinth.

Thus it was that in our exposition of the Beatitudes as the Realities of holy personal Being in their growth in man, we found it necessary to the true discernment of each blessed Temper in itself, as a distinct element of that Being, to contemplate it also in its relations to the rest. And this necessity we perceived to arise out of the truth that the Beatitudes constitute a living

whole (Book I. p. 71). Thus also we found it to be with regard to the Lord's Prayer as possessing in itself a no less real and living unity.

We observed, moreover, in this vital unfolding of the Beatitudes, that the first three possess a character of their own, really and intelligibly distinguishing them from those which follow, and that Spiritual Poverty, Mourning, and Meekness, are the special Tempers which make our souls capable of actually receiving in daily increasing measure those Realities of His righteousness unto holiness which God is ever ready to impart through Christ and the Spirit to those who indeed ask for and can indeed receive them.

The same principle manifested itself with regard to those first three utterances of the Prayer which are the Aspirations to God of the first three Blessed Tempers ; and, as might be expected, still more distinctly ; for in no way can the genuine character of a Temper or disposition manifest itself more worthily than in its proper and truthful utterance to God. These utterances are most clearly distinguished from the rest as being neither direct Petitions for actual gifts or benefits from God, nor Ascriptions of honour and glory to Him, but Aspirations or yearnings of our spirits for the hallowing of His Name, the coming of His Kingdom, the doing of His Will.

And in the same manner shall we find that there exists a most real distinction between the great threefold Body of Holy Law which corresponds to this threefold Aspiration, and all that remaining portion of the whole Christian Law or Rule of Life given by our Lord on the Mount.

And first, as these three Aspirations to God of all that is spiritual within us come to their highest fulness in the final Aspiration, that God's Will may be done on earth no otherwise than it is done in heaven, even so does the corresponding threefold Body of Law culminate in that perfect LAW OF THE WILL, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU AND PERSECUTE YOU, or, to sum up all in a single Commandment, which alone is worthy to express in the language of holy Law the entire renewal and so the entire freedom of the Will, BE YE PERFECT EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.

It is indeed manifest that as our Aspirations at least must be satisfied with nothing short of this ordained perfection, if only in order that our Lives may not fall miserably short of it, if only that it may be even a possible thing that our Lives should continually approach it; so also must the Body of Law which corresponds to these Aspirations after an effectual Sanctification or renewal in the spirit of our minds, be endowed with a corresponding completeness and perfection. It must present in the form of holy Law the very same things, the very same perfection, which the Beatitudes of Spiritual Poverty, Mourning, and Meekness, present in the form of holy Tempers, which the Prayer presents as the real, the ever more and more attainable objects of our earnest and hopeful Aspirations.

If a Law below this in perfection had been given, it would have been no witness to the truth that our Sanc-

tification is an ordained Reality, is the Will and the Glory of God : it would have been no schoolmaster to bring us continually nearer and nearer to Christ.

Again, we saw that in a very important sense all is accomplished so soon as the first three Beatitudes have been indeed born into the soul, and endowed with their proper utterances to God in the three Aspirations of the Prayer. And in a no less important and real sense may this threefold Body, this great Triad of Law, be regarded as the entire and perfect Body of Christian Law ; the complete presentment under the form of Law of the Realities of holy personal Being ; the TRUTH therefore, or TRUE FORM, of the Humanity as renewed in Christ.

But if this be indeed so, why does not the Christian Law here terminate ? If this be its completion, what follows must be superfluous ; or if, as is the case, there be still a considerable Body of Law to come, this cannot be its completion.

The objection has a seeming, but not a real force. We know that Christ is THE WAY as well as THE TRUTH. We know that He is also THE LIFE. And even as in the first distinct portion of His legislation He presents to us the absolutely true and perfect Law of our real or renewed Being, that LAW which for us, as for Him, is THE TRUTH ; so in the second does He present to us THE WAY or method in and through which this perfect and holy Law, this ABSOLUTE TRUTH of God and man, is to be inwrought into our Being, and written in our hearts. And so again in the last distinct portion does he present our spiritual or real LIFE, (in the form of those highest Laws

which determine and guard that now indwelling and inherent LIFE,) as it continually results from our daily walking in Christ's WAY or method of obedience to that Divine and perfect Law which is THE TRUTH.

That such is, in its great leading lines, the real order of the Sermon on the Mount, a continued examination of it from several points of view has left on my own mind no shadow of doubt. Nor, I am persuaded, will the earnest student of that portion of Scripture fail to perceive either the reality of this order when once pointed out to him, or its fruitfulness in important results. To present all the grounds on which it rests, or all the consequences to which it leads, would be an attempt wholly inconsistent with the scheme of this work; but the idea itself, when once discerned, will advance ever into a clearer and clearer light, in proportion as the Sermon on the Mount is more steadily contemplated as a complete and living whole. Such a student I would earnestly entreat not to be deterred by any apparent formality or intricacy in the general Synopsis of the whole subject which accompanies the First Book. If it embodies more results and a more definite order than he has already discerned, let the expressions of these which it contains be for the time wholly neglected, and let the Synopsis itself be referred to only when other means of discovering the traces of this order and method have failed, or where, as at present, the order itself is for the first time pointed out.

In the light of this idea he will at once see the meaning of the four larger spaces into which the Table is divided, and which are separated from each other by broad

circular lines. He will perceive that the order and method they indicate, and which we affirm to be our Lord's order and method as recorded by St. Matthew, are based on nothing less solid and enduring than an intelligible and spiritual necessity.

The first of these spaces corresponds and has reference throughout to that SPIRITUAL BEHOLDING AND CONTEMPLATION OF THE REVEALED GODHEAD which, as we have seen, is the ordained fountain of our real and enduring Life.

The second of these larger spaces, or, as from their subdivisions we may call them, Triads, corresponds and has reference throughout to our ASPIRATIONS AND STRIVINGS for the communication of His Divine Wealth to our Human Poverty: both these fontal Realities of our spiritual Life being now discerned through the revelation in Christ of THE TRUTH concerning His Being and our own: a revelation which presents His Righteousness under the idea of Wealth, chiefly because its essential character and value for us consists in its essential Communicableness. In the whole THREE-FOLD BODY OF LAW, corresponding to these THREE ASPIRATIONS, is presented that complete Obedience which in God's order is indeed the living Body whereof these Aspirations are the quickening Spirit. And if we ourselves be in this Divine Order, if we have not in vain taken upon us His Holy Name, and in vain entered into His covenant, if we refuse not to be reformed, and cast not His Law behind us; then these holy Aspirations, this spirit of Poverty, Mourning, and Meekness, are for us also actually and daily being clothed upon with this robe of

righteousness, woven without seam throughout,—with this perfect living Body of holy Obedience.

But, as the Natural Body cannot grow towards perfection, or have healthy increase, without its proper food, so neither can the spiritual Body of a true obedience, of Righteousness, that is, unto Holiness. GROWTH by nourishment is the ordained mean, the condition in God's order necessary, for really advancing towards spiritual as well as towards natural perfection. True there is also in both cases a previous underlying condition necessary for such healthy growth. Disease may have destroyed or vitiated our appetite. Though bread and wine be present for the satisfaction of our proper wants, those wants which are in the order of our health may by us be still unfelt. We may have no healthy hunger and thirst for them, or our hunger may be for that which is not bread, our thirst for what cannot quench or assuage it: or, in our fevered and unhealthy state we may have a false craving even for that which is bread indeed and wine indeed; and then our disease is aggravated, our fever inflamed, even to peril of dissolution, by those very means which were ordained to be, and otherwise would have been, the means of healthy growth, of renewed and increasing strength.

Moreover, though we may discern in part the absolute beauty of this entire and living Body of Righteousness unto Holiness, though we may dwell on it with desire and yearn for its communication to ourselves, we cannot really receive it *as an entire and living Body*. It cannot so be inwardly digested and assimilated by us, and so really minister to our growth and strength. To this end it

must, as we have elsewhere observed, be broken for us, by our Almighty and all-seeing Father, into the fragmentary forms of our daily duties, that our hearts may be daily strengthened by the actual doing of righteousness, our spirits daily comforted by actually shewing and receiving mercy.

And let us beware of regarding this most real analogy between our Natural and our Spiritual Life rather as the play of a trifling fancy, than as having a solid foundation in the order of God's revealed Truth. We shall, on the contrary, find our Lord's use of it most amply justified to our spiritualized reason, by its pervading and fruitful character; and here especially we shall perceive that it explains the transition from this manifestation and presentment to us by our Lord of the complete Body of DIVINE TRUTH under the form of HOLY LAW, to that Christian WAY or METHOD, by the daily and constant use of which we do indeed receive into our souls our daily and sufficient portions of that real meat which consists in doing the Will of our heavenly Father. Not indeed that any one of these lower Realities of our Natural Life can suffice to sustain the whole weight, to expound the entire import of its corresponding absolute Reality in our Spiritual Life: inasmuch as that higher Life is far richer, fuller, and more real. Any single form or image therefore, borrowed from the lower and poorer Life, must needs break down under the weight of meaning it has to bear in setting forth its corresponding Spiritual Reality. And this principle explains at once the variety in our Lord's parables, and in St. Paul's figures. Still we shall find that there do belong

to the lower Natural Life certain comprehensive and cardinal Realities, specially fitted in themselves, specially employed by our Lord for presenting to us the corresponding Realities of our worthier and more enduring Life; and that with these pregnant Realities the Sermon on the Mount is more peculiarly conversant. MEAT, DRINK, CLOTHING, the actual or natural, and the spiritual or real: SEEING, HEARING, COMMUNING, the actual or natural, and the spiritual or real: WEALTH, TREASURE, the actual or natural, and the spiritual or real: the things which concern our actual or natural, and our spiritual or real LIFE, as we are INDIVIDUALS, as we are MEMBERS OF A FAMILY, as we are MEMBERS OF A COMMUNITY:—such are our KNOWN EARTHLY THINGS, through which chiefly our Lord has expressed to us His UNKNOWN HEAVENLY THINGS; and if we be not yet of power to receive His lessons, we must at least believe, if we would ever arrive at this power, that they have meanings, real, deep, and fruitful on the one hand, and on the other, divinely, that is, perfectly, fitted to our actual and growing powers of apprehension. Above all, and as a first approach to this inner shrine of His temple of Truth, we must at once and for ever reject the profane notion, that any one of these living words is a mere incidental illustration; let us rather say, without an import so essentially inexhaustible, that however long and deeply dwelt on, it will never cease to yield fresh food for our enduring Life.

In the language then of these significant Realities of our Natural Life which our Lord has consecrated to this use, we may say that as in one great Division of the

whole Sermon our Lord presents His living Body of Law in all the truthful Beauty of its holiness, so in the next he reveals the Way or method in which we must receive into ourselves that Body, broken to be the daily food of our enduring Life; and so in the last he presents that REAL LIFE as implanted, as actually unfolding itself within us in virtue of this heavenly food.

And thus it is that the Divine Righteousness, the holy Truth which is presented for our reception in the second great Division of the Sermon on the Mount, is presented in the fourth as actually and livingly realized within us through the means set forth in the third. So that in our Lord's order we have, first, our devout CONTEMPLATION of the Divine righteousness, of the beauty of holiness that we should desire it; secondly, our consequent ASPIRATIONS that it may be communicated to us; thirdly, the MEANS by which these Aspirations are daily realized in and for our own souls; fourthly, the new LIFE of holiness which results in us from their being so realized. And we have, moreover, for each of these States or Energies of Being, which together constitute our progressive Renewal, a distinct BODY OF LAW, determining at once the true character of that State or Energy, and guarding it effectually, so far as this Body of Law is really obeyed, against its inherent and ever active tendencies to fall off from that true character.

Such we would affirm generally is the leading idea of the Sermon on the Mount. And this idea, if we apprehend it aright, and strenuously subordinate ourselves to it, up to the full measure of the grace granted us, is of

power under God, actually and progressively to realize itself in our souls; that is, through Christ and the Spirit really to effect *in* us what it thus distinctly presents *to* us as the absolute TRUTH, as the true WAY, and as the true LIFE. Herein we see the ordained method of our renewal in the spirit of our minds; such a coming, within us and around us, of the Kingdom of God in Christ as is ever growing out of a true hallowing of His Name, and issuing in a fuller and freer accomplishment of His Will. And this view will at once materially simplify the apparently complex arrangement of the general Synopsis accompanying the First Book. For it will be found that the distinct Portions of the Sermon on the Mount which succeed each other in that arrangement, that is, in our Lord's own order as recorded by St. Matthew, are really dealing with *the same things* under three different points of view; that for example, the third of these main Divisions or Triads presents the WAY or method of *actually doing* the very same things which the second presents as things *to be done*, as things the doing of which fulfils the absolutely holy Law of our true or renewed Being; and that the fourth presents the very same things, not now as things to be aspired after and striven for, nor as things to be daily done in a certain way or manner, but as things *already received* into our spirits and embodied in our lives.

Having thus glanced at the general principle which in our view informs and quickens the whole Sermon on the Mount, we will proceed with our survey of those successive portions of it which remain to be considered, with

a hope that each of these may now be more easily apprehended as well in its own distinct character, as in its real relations to the rest.

From what has been already said, it will be evident that the portion of Law we are now more especially engaged on, namely, that corresponding to the second Aspiration, "Thy Kingdom come," is really central in a very important and intelligible sense. This LAW OF THE KINGDOM we shall find to be the living centre of Christ's holy Law, contemplated as the TRUE LAW, OR THE TRUTH, of our Being; in accordance with the words of the Psalmist, "Thy Law is the Truth." If our spiritual discernment were perfect, we should be able of ourselves to perceive in this central Idea and Law all those which in Christ's order follow, as well as all those which precede it; and even now, in the light of His teaching, we are enabled to perceive in part this important and simplifying character of the Body of Law we are now specially considering.

We perceive such a comprehensive character in this CENTRAL LAW OF THE KINGDOM OF GOD ON EARTH AS MANIFESTED IN CHRIST, first in its intimate correspondence with the full Reality of that Kingdom as so manifested. That full Reality, based on the accomplished Incarnation of our Lord and on the consequent personal unity with Him of his ever-growing Church, could not be adequately presented under the restricted form of the corresponding Law given to them of old time. True indeed it is, as we have already admitted, that even this apparently restricted form, "AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH,"

does implicitly contain the same great Truth which is here fully developed by our Lord into the CENTRAL LAW of the Kingdom of God on earth, consistently with the full development of that Kingdom in Himself and in His Church; but no less true is it that this primary and restricted form of the Law belongs primarily to the imperfect Polity constituted of old time in Moses, rather than to the perfect Kingdom now constituted in Christ.

The restricted form of this Law was of power to sustain, as its central stay and prop, the weight of that unenduring Jewish Polity. The expanded form here given by our Lord is of like power with regard to His own real and spiritual Kingdom. One great truth to which both the outward or Jewish, and inward or Christian, form of this Law are indispensable witnesses, is the truth, that as blessedness or reward belongs to holiness, accompanies, that is, a true obedience to God's holy Law: even so suffering or punishment belongs to sin, or in other words, to all transgression of the same Law.

The other no less important and more essentially Christian truth witnessed to by this Law as unfolded by our Lord on the Mount into its full Christian form and import, is the truth of our essential unity with each other before God, as we are in Christ members one of another.

In Him not only is each Individual Christian at one with himself, not only does each Family of brethren after the flesh dwell together in unity; but in Him there is at length brought in the only true bond of union which can livingly and permanently hold together a Complete

Human Society in all its essential Realities and conditions, outward and inward.

This real unity, which is now at length fully constituted in Christ and the Spirit, which in God's order is inherent, and which in man's order must be growingly realized in each genuine Christian Polity, was adumbrated and witnessed to even in that first Divine Economy which was by Noah; more amply witnessed to and set forth in the second which was by Abraham and Moses. But it is now at length for us in Christ and the Spirit that this unity, ordained and gradually unfolded from the beginning, is brought in, that it may be realized in all the fulness of its absolute perfection; a perfection to which every act of really doing, or of truly teaching Christ's holy Law, contributes; a perfection which will then be final when the kingdoms of the world are indeed become the kingdoms of our Lord and of his Christ.

It is this great idea of the real personal unity of the Church in Christ its Head, and in the Spirit which pervades and energizes throughout it; it is the Reality of this oneness, as based on, and growing out of, the Reality of the Incarnation, with which we must penetrate and imbue ourselves, if we would be true churchmen, if we would enter into this central Law of our fellowship with the sufferings of Christ. If we discern not, if we have not a living faith in this underlying Reality, we can never discern this Law of the Spirit of Christ's Life, and of his spiritual Kingdom, as a Reality, as a real Law binding upon every Christian man; to which he is bound, the love of Christ

and of Christ's Church constraining him resolutely to subordinate himself. In the mirror of this fontal idea we shall see the absolute Reality of all that Christ did; of all that we have to do in following His steps: we shall see the Reality with which He took our actual nature upon Him; the Reality with which He sanctified that nature by the fulfilment of all righteousness, by an absolutely sinless obedience to holy Law at every moment of His whole life. We shall see in His sufferings throughout that whole life, His sufferings even unto death, the Reality of His personal oneness with the Race he came to save. For only as man indeed, as indeed the Son of Man, as THE MAN, could He in this divine order of essential justice really suffer for the sins of men.

Again, in His real oneness with those whom he chose out of the world, that He might sanctify them to God as firstfruits of the world, we see the growing and ultimate accomplishment of the great purpose of His taking flesh, namely, the kingdoms of the world becoming His Kingdoms, not as Satan falsely offers, but as the Father really gives unto Him all these, yea, all power in heaven and earth. We see that is His real oneness, first with His ever-growing Church, and then through it with the whole redeemed Race of man.

And this full and final unity of its elder brother and Head with the whole Race of mankind, being God's Truth, being the Central Truth of His Kingdom established on earth in Christ, we must act in the spirit of that Truth, or we shall act falsely, not in accordance, that is, with the Central Truth, and so with the Central Law of this king-

dom. Now we cannot be personally one with Christ unless we are personally one with each other; for this would be to introduce division into the body of Christ; and Christ is not divided.

And here in passing let us remark, that much evil results to the Church from the habit into which men fall, of thinking and speaking of this unity as of something essentially and in its true character less real, than the outward and visible unity of our bodies, by which it is so frequently expressed. Such thoughts and words are indeed the expressions of a want of faith in the Reality of Christ's oneness with His people, and of their oneness with each other in Him; a Reality essentially far more absolute than that of any outward or visible unity whatever. Such habits of thinking and speaking tend to produce, even when they do not arise out of, a want of practical faith in this unity as in itself a holy Reality, as designed by God to be ever more and more fully realized in each of us here on earth; and so they tend to make us lukewarm both in our Aspirations and our Strivings after the realizing, in ever-increasing fulness for ourselves and for our brethren, of this blessed unity which is the very bond of peace.

Let us then watchfully guard ourselves, let us pray and strive against the evil and unbelieving notion that this unity of Christ with His Church is a mere mystery; that this Body of Christ is a mystical Body in any sense exclusive of the very highest Reality. And if it be asked in what Temper, by what prayers and strivings, may we most effectually pluck up and cast forth this evil root of unbelief,

and receive in its stead a living faith in this living Reality, I answer, in the Blessed Temper of CHRISTIAN MOURNING, by the Aspiration, THY KINGDOM COME, and by ever-renewed Strivings after obedience to this LAW OF THE COMING KINGDOM. Obedience to this Law does for us, even as it did for our great elder Brother, realize the ordained personal oneness between Him and the brethren.

It is in the order of God's highest revelation of a Justice or Righteousness at once human and Divine, in the order namely of that more excellent Righteousness revealed in His Son, that we should in the spirit of this unity bear one another's burdens, even as He bore ours. To suffer for our own transgressions is but the lower form of Justice or Righteousness; a form revealed under Moses, and practically embodied in this outward Law of Righteous Retribution. For patient submission to this form of Righteousness, which exceeds not that of the Scribes and Pharisees, no thanks are due to us. Such retribution is the dictate of our mere natural sense of personal right; is simply a translation, into the form and language of righteous Law, of that idea of Justice which we should possess even if Christ had not revealed the larger membership and Personality which is now in Him constituted. That larger and worthier Personality and its corresponding Life, involve a larger and worthier idea of Righteousness or Justice, and this idea must be embodied in a larger and worthier Law.

Now we can never enter into and subordinate ourselves to this new and more excellent Law, unless we

practically believe in the new and more excellent Reality out of which it springs.

If we practically discerned the truth, that in Christ we are members one of another; if this close personal unity of the great Family, which in heaven and earth is named after Him, were by us believed in and felt as a Reality rather than quoted as a text; we should then have no difficulty in apprehending and entering into the Law which springs out of it. If we discerned the Spirit of the Kingdom, we should discern the Law of the Kingdom. That it is difficult, if not impossible, for the natural man to discern or to have faith in either, is most true; most true it is that the gradually overcoming this great and real difficulty has been a main object of God's teaching from the first. To this end was unity impressed on His people in their very Name. They were the sons of Abraham: they were the children of Israel: they were Israel: for the Family Life also has its own natural oneness, and the language which expresses this oneness is ever, as it was in that early age especially, a language coming home to man's heart and understanding. To this end the Israelites were led onward to discern, through that of the Family Life, the real unity in itself under God of the National Life also. And see how *gradual* was the transition; in order that what was in itself hard to learn, might be encumbered by no unnecessary difficulties. Long after they had become a nation, and when now their National Life had grown out into its full perfection in David, they were still Israel, and so still Jacob. They were called in Isaac.

they were the seed of Abraham. They were still so named, still so regarded by God. Yet see also how *real* was the transition; in order that this teaching might be effectual, as well as easy to apprehend. Egypt was for the children of Israel at once the grave of the Family Life, and the birthplace of the National Life. Ever after their baptism in the sea and in the cloud, their true Life lay in the Covenant of a National Unity with God, and in Him with each other. This Reality God ceased not to inculcate on them, by dealing with them as actually endowed with real personal unity; as being in His sight, and in His truth, one with each other. Such was the meaning of their national judgements and national mercies, national rewards and national punishments: whether the nation suffered at a later period of its Life for the sins of a former, or whether at the same period the people suffered for the sins of their rulers, or their rulers for those of the people. So that we cannot accuse God of having left us unprepared and undisciplined towards this larger unity. As with them the Family Life merged gradually in the National, and was at once the informing spirit of that larger Life, and God's chosen means for realizing it, even so must it ever be with us. And then from this GENUINE NATIONAL LIFE there will continually result a higher Life, and a larger unity in the great Christian Family of Nations: a unity not the less real or the less truly catholic, because its Life is hidden with Christ in God, because that Life cannot be embodied or come to a personal Head in any human Potentate. Thus I say will there continually result, in fuller and fuller degrees

of perfection, that universal Family and Kingdom, to govern which from on high and through the Spirit, it was good for us that Christ should depart; over which we may not desire for ourselves any earthly king, any father but our Father which is in Heaven.

Nor, indeed, is the mode of teaching He adopts with us essentially different from that which he employed towards His earlier Church. To them He presented such a revelation of Himself as might most worthily exercise and elevate their actual powers of apprehending Him; and with it such a corresponding Law as might tax to the uttermost, and continually enlarge, their actual powers of obeying Him. To us He does the very same: only, since the Revelation of Himself made to us is more largely and worthily unfolded, so also is the corresponding Law. For the principles of God's teaching are always the same. Knowing what is in man, and knowing that he must livingly apprehend Divine Truth, not by any one power or faculty, but by exerting in harmony all the best energies of his Being; He gives the Truth of a Divine Reality for our devout and reasonable contemplation: He gives the very same Truth under the form of a Divine Law for our devoted and intelligent obedience. And thus, and thus only, are we by degrees imbued throughout our whole Being with His Holy Truth, and thus does our whole Being become ever more and more truthful.

Can we then indeed discern how the revelations of that Divine Reality, and of that Divine Law, which we are now considering, that is, of the Reality and the Law of the Kingdom of God in Christ, as come and ever coming on

earth, do really and intelligibly work together to imbue us with that holy Reality, to make us apprehend it not with our understandings only, but with heart, and mind, and life?

Does obedience to this LAW OF THE KINGDOM, this LAW OF SUFFERING, or rather of accepting evil and bestowing good, (for *the suffering* is really incidental, though practically speaking, inseparable from the acceptance of evil; and is moreover really and ultimately overbalanced by the consolation and joy of bestowing and receiving good) does a faithful and hopeful self-subordination to this Law really and in any distinct and intelligible sense work together with the spirit of CHRISTIAN MOURNING, and with its Godward voice, THY KINGDOM COME? is this Law in harmonious consistence with the revealed Reality of that Kingdom as having come once, and as ever coming on earth? In reply to these questions I would ask another: By what means can the fact of Christ's mournful absence from his Church and world, and of the consequent essential evil and misery which are in both, be so effectually realized by us, be so pointedly brought home to our personal consciousness, as by our being personally and feelingly brought into contact with that evil and misery, and by our being thus enabled to have intimate experience through these sharp forms of suffering, of the terrible results of sin, without the necessity of paying for that mournful experience the ruinous price of sinning in our own persons?

Again, can any other Law be conceived which could more effectually realize for our own souls that fundamental Verity of the Kingdom as come and coming on earth, our

UNITY IN CHRIST WITH THE BRETHREN, AND SO WITH THE SONS OF MEN? Let it even be granted, for the sake of argument, that we have not sinned in our own persons, and that therefore our suffering for sin would be inconsistent with that lower idea and law of justice, which has its root in a verity no broader than that of our own individual personality, and individual responsibility. Yet have we not sinned in that larger Personality of Christ's Church, which is now constituted to be or to become co-extensive with the world, and of which we are not less truly members, than the limbs are members of the natural body, or than brothers by blood are members of the same family? And is it not then for us absolutely and strictly *just*, is it not simply in the order of that larger and fuller Righteousness brought in by Christ, that as when one limb is diseased, the whole body suffers and mourns; as in the degradation of a sister, or a brother, the whole family suffers and mourns; so it should be also with regard to our brothers or sisters in Christ, even to that whole earthly Family which is now constituted in Him. And will it not indeed be so with us, exactly in proportion as we have a living and practical faith in this reality of our oneness in Christ with the brethren? Can we then ask how faithful and hopeful self-subordination to this Law intelligibly and distinctly ministers to, and works together with, the spirit of mourning? or, again, how it deepens and realizes that spirit's Godward voice, "THY KINGDOM COME," that voice, which, though it implies the more sorrowful element of this true or Christian Mourning, does yet chiefly express the more

hopeful and forward-looking feeling which belongs to it. For what can give greater reality and fervency to our Aspiration for the ever-increasing presence of Christ by the Spirit to His Church and World, than this ever-deepening sense of the miserable results of His absence from them ; unless indeed it be the hopeful consciousness of His growing presence to our own souls, whereby we can communicate to others such real benefits in the order of His Kingdom as they are of power to receive? Or—since this growing presence is a witness to our own souls of that higher and more positive truth of THE KINGDOM, AS COME AND COMING ON EARTH, namely, that it is a Kingdom of real communicable good, of real communicable consolation—how better shall we strengthen for ourselves this witness, how more effectually heighten for our own souls this central power of the Kingdom, this energy of imparting good, than by faithfully and hopefully exercising it?

Nor let it be said that we are giving a forced and unnatural semblance of distinctness and precision to that which is essentially vague and general ; that for example, this Law of suffering personal injury, wrong, and compulsion, and of giving and lending to them that ask of us—of accepting evil that is, and of communicating good, might no less fitly be set forth as having a special correspondence, not with this second, but with the third Aspiration, “Thy will be done as in heaven so on earth ;” for we shall find that this is not so, but far otherwise. The Law of the central Aspiration for the coming of Christ’s Kingdom is indeed itself really and intelligibly central ; and as being so

has living and important relations with the Law of the first, as well as with that of the third Aspiration; but it is also intelligibly distinct from them. And if asked for an example or a proof of this alleged distinctness, we would request the reader to compare the Body of Law assigned to the KINGDOM with that assigned to the WILL: and we would then affirm *this* to be at least one real and intelligible distinction between them, namely, that a real fulfilment of THE LAW OF THE WILL is for us in God's order POSSIBLE only in so far as we have actually subordinated ourselves to this central LAW OF THE KINGDOM. Whereas the converse of this affirmation is not true. Thus we can, by no immediate exertion of the Will, love our enemies, if our hearts have not yet been disciplined and trained upward to a capacity for such love; and so even the first Commandment in this LAW OF THE WILL, if not preceded by a Law conferring such a discipline, would cease to have *for us* any *practical* meaning. It might be a witness to our true or normal state of Being, but it could not effectually lead us towards realizing that state in our own souls. Now THE LAW OF THE KINGDOM really constitutes such an effectual discipline of our Affections and Will, as to make obedience to this higher and more spiritual Law of love—this LAW of the absolute Will of God--of the Will of man so far as renewed—A POSSIBLE THING. And moreover, this LAW OF THE KINGDOM, however arduous and difficult, is not, as we may at once perceive, beset by the same SPIRITUAL IMPOSSIBILITY of *immediate* obedience, as a Law commanding those to love their enemies whose hearts are as yet incapable of any such holy

affection. There can be few who know not intimately that it is at least possible men should patiently suffer evil from others, patiently do good to them, though in thus doing and suffering they may at first have to put a force upon themselves, and though they may even during a long persistence in this obedience to the LAW OF THE KINGDOM, be incapable of any such free and pure affection towards those whom they patiently benefit, as deserves the name of holy love,—as constitutes any adequate fulfilment of the first commandment in the LAW OF THE WILL. Yet by degrees they find their reward. They find that as that sentence of the Roman historian, “*proprium humani ingenii est odisse quem læseris*,” is fearfully true of the unredeemed, unaided Humanity; even so its converse—that by suffering for and doing good to others we learn to love them—is not less true, when once that poor outcast Humanity has again been placed within the Kingdom of God in Christ, and as a loyal subject and citizen of that Kingdom has been indeed subordinated to its proper Law of accepting evil and imparting good. They find that through earnest obedience to this Law, the growing power, the free energy of such a self-sacrificing love as consists with the perfectly holy Will of God, is daily being unfolded and quickened in their souls.

Moreover, though a true and willing, that is a really Christian self-subordination to the Law of suffering evil and communicating good, is at first very hard; it involves no *spiritual impossibility* even in its beginnings. For this Law recognizes and implies, if it does not expressly enjoin, the putting a force upon our natural inclina-

tions, that is on the natural Self. So that we are still in the order of this central LAW OF THE KINGDOM, even though our endurance of evil and our communication of good should not be wholly free: even though in every such act we are obliged more or less to deny and constrain ourselves. Nay, the principle of spiritual growth, hidden in this central Law, is the very principle of permanent self-denial; for how great soever may be our advance in freely obeying, there will still be things in the order of this Law, too hard to be accomplished by us with absolute freedom. Such things God's providence is ever bringing towards us, in proportion as we are enabled to receive and to overcome them; and thus, though in the daily progress of our renewal the realm of free obedience will be always increasing, there will still ever remain to us a large un-reduced region of self-denying and suffering obedience. Hence we see that as God's appointed order is *from* the KINGDOM of God as coming through much suffering and self-denial in our hearts, *to* the WILL of God as effectually inwrought into our spirits for a new Will; even so there is a similar and real order of priority between the Body of Law we have affirmed to be specially that of the Coming Kingdom, and the Body of Law which in our view is that of the Accomplished Will.

The definite relations which subsist between this central LAW OF THE KINGDOM, and the resulting and final LAW OF THE WILL, may be more properly noticed when we are immediately considering the latter. For the present, having seen the connection of this CENTRAL BODY OF LAW with the CHRISTIAN TEMPER OF MOURNING, and with the ASPIRATION,

“THY KINGDOM COME,” let us consider its relations with that LAW OF THE NAME which immediately precedes it.

We shall do this more easily if we fail not to bear in mind the main practical purpose of the Sermon on the Mount, which is indeed the unfolding our true or renewed Being, the destroying and casting forth our false and evil or fallen Nature. Christ is here renewing and perfecting that image of God in which He made man, but which was marred by the fall. It is here we shall find if we seek it, His method for accomplishing this end. We shall find that this renewing and perfecting of man, of mankind, through Christ and His Church, is here presented to us immediately in its simplest and most practical form, the renewing and perfecting that is of the Individual Man in the spirit of his mind. True it is, that whilst we are here tracing the process of thus renewing and perfecting this lesser Personality of the Individual, we are enabled to perceive at the same time how that larger Personality, the Church, does under Christ its Head and in God's order, necessarily unfold itself and grow towards perfection, in unison with this true unfolding and perfecting of the individual Christian man.

The spirit of the whole Sermon on the Mount, the Forms, “OUR Father, give us,” &c. so thoroughly in unison with that spirit, shew us at once that the Individual Christian Man can be built up and perfected, only as he is more and other than a mere Individual, only as he is in personal communion with that larger Membership whose Head is Christ.

Still it is most important to our clearly understanding

the order and method of the Sermon on the Mount, and more especially of our Lord's legislation therein contained, that we should consider it as His revealed method of unfolding, of determining and guarding in the absolute Truth of his Being, THE INDIVIDUAL CHRISTIAN MAN. The bearing this in mind will be found to obviate several difficulties in comprehending the details, and even the spirit of this great Body of Christian Law: and to the students of Greek philosophy the contrast between this method, and that deliberately adopted by Plato in his Republic, will be found full of instruction.

This striking contrast we must content ourselves at present with briefly noticing. We may however observe that Plato's method of presenting and legislating for the Individual Man, by first presenting and legislating for a Polity of individual men, is more directly opposed in its Form than in its Spirit to the divinely true, or absolutely real, method here laid down by our Lord: inasmuch as both methods will be found to involve an intimate analogy and correspondence between the larger Personality of The Whole Organized Community and the lesser Personality of The Individual Man. This analogy, though not explicitly brought out in the Sermon on the Mount, does really pervade every portion of it, and above all others its legislative portion. Only we shall find that in this portion especially, there is set forth and guarded in its integrity that one essential and central element of man's Real Life, through a fundamental misapprehension and neglect of which in Plato's system, the genuine Life of the Community becomes impossible, and the system itself, as a really

practical exposition of our rightly constituted Human Life, becomes little better than a specious falsehood.

That foundation and centre of our real human Being, which the Greek philosophy neglected or perverted, the Christian philosophy presents in its purity and truth: I mean the Family Life, with the affections in their purity on which it rests, with the Laws in their truth by which it is guarded. And accordingly we shall find with regard to the three distinct Bodies or Codes of holy Law which we are now considering, that in each of these its first Commandment guards the Realities of the Individual Life, either in their Beginnings, in their Growth, or in their Perfection; that the second Commandment in each of them effects the same guardianship for those Realities and conditions of our Being on which are more especially founded the Life we live as members of a Family; and similarly, that the third Law in each successive Code of the NAME, of the KINGDOM, and of the WILL, is as an angel of God appointed to guard ever, as they are ever unfolded under the influence of His Spirit, the Realities of that more perfect and comprehensive Life which we live as members of a complete Christian and Spiritual Community on earth. We shall find further, that in each of these distinct yet closely related Bodies of Law, the first three Commandments are *as compared with the fourth* of a negative character, even when they are not of a negative form; but that the fourth is, on the contrary, always essentially positive; and further, (if we may be pardoned such a use of terms belonging more especially to exact science,) that this fourth Commandment is ever essentially *polar* and *complemental* to each of the three Commandments which

precede it, and which without it would want their practical as well as their intelligible and spiritual completeness.

Thus, as we have already seen (Book I. ch. 6), the outward as well as inward Realities of this three-fold Life of man are guarded in their roots and from their very BIRTH by the LAW OF THE NAME as presented in the completeness of its outward form, and in the fulness of its inward spirit, by our Lord. And the more searching our examination of the LAW OF THE KINGDOM which is at present before us, the more clearly shall we perceive that this Central Code is ordained to guard the continual GROWTH and development of the same threefold Life, which we have already seen guarded by the LAW of the NAME in its BIRTH and in the conditions absolutely essential to its very existence. And even as GROWTH implies BIRTH, and is a continual unfolding of it; so our obedience to these Laws of the Kingdom implies and continually develops into a maturer holiness our obedience to those fundamental and primary Laws of the Name. From this point of view we shall discern that essentially *central* character already pointed out as belonging to the LAW OF THE KINGDOM; and we shall further perceive in it one Commandment which is as it were a heart of hearts, an inner centre in this central body of Law itself. We shall find this absolute centre in that very injunction to refrain from vindicating by Law even our legal rights, which has presented a stumbling-block to the understanding and to the faith of so many.

For what indeed does a sincere obedience to this injunction of our Lord affirm, in that language of practice which is of all others the truest and the most intelligible?

It affirms that what the lower and not yet Christian idea of Justice or Righteousness freely assigns to you, and holds you blameless in receiving, nay, blameworthy in not vindicating, you refuse to vindicate and receive for yourself. This however, in accordance with what has already been said, is obedience to this central Commandment only in its negative injunction, "IF ANY MAN WILL SUE THEE AT THE LAW, AND TAKE AWAY THY COAT, LET HIM HAVE THY CLOKE ALSO." Its positive injunction, "GIVE TO HIM THAT ASKETH THEE, AND FROM HIM THAT WOULD BORROW OF THEE TURN NOT THOU AWAY," remains to be obeyed. And what does your obedience to this Commandment declare, in the same practical and truthful language? It declares and affirms the very same thing positively which you have just declared negatively, namely, that as before in what you will receive, so now in what you will impart, you deny, and refuse to be bound by, this lower and inadequate idea and Law of Justice or Righteousness, which takes no account of our living membership with each other in Christ, and which has no broader basis than the legally-enforceable rights of the individual insulated man.

Now we affirm, that obedience to these two injunctions, or rather to this one complete central Commandment of the LAW OF THE KINGDOM, in its positive as well as in its negative import, is not only a bearing practical witness to the Central Truth of Christianity, namely, that a larger and more real Personality is now actually constituted in Christ as the Head and His Church as the Body, and that we are each of us actually living elements or members of that worthier Personality: but it is far more

than a mere witness to this great living and quickening Truth.

So far as we continually subordinate ourselves to this central Commandment, and act in its spirit, to the same extent are we daily mortifying and destroying that false Self within us, whose righteousness cannot exceed that of the Scribes and Pharisees, and so cannot enter into or inherit the Kingdom of Heaven: to the same extent are we daily under God building up within us that true or renewed Self, whose Life is hidden with Christ in God, and is manifested in the loving our neighbour as ourselves.

Here, however, will occur the objection; such conduct may indeed have this central force and efficacy in exercising and building up the person who pursues it, in all his worthier and more spiritual capacities. But are we in this matter to regard merely our own edification, and not also that of our brethren? And what, if we perseveringly act out this principle, must be the natural and inevitable effect of our conduct on all those persons whose rude injustice is thus weakly submitted to? Or, if this overstrained view be indeed the true one, might not such persons receive practical encouragement in their violent courses, or even be led to take higher ground, and to affirm that they are themselves also acting in God's recognized order, and furnishing to others that special discipline which is essential to Christian perfection? To these questions it might suffice to reply, that though it must needs be that offences come, yet woe is denounced on that man by whom they come; and that he who on this pretext inflicts evil and commits injustice, separates

himself thereby from Christ, and is joined in spirit to the author of evil. With regard to the practical encouragement given to reckless and bad men by our so suffering their aggressions, we shall have occasion presently to see that a remedy against this is provided in another part of this comprehensive legislation.

We know indeed from the history of Christendom that the effects of such conduct may be safely left to themselves, nay, that the more fully this LAW OF THE KINGDOM, and this its central injunction, are carried out into practice, the more effectual are its influences for good, on others as well as on ourselves: we know that "*sanguis martyrûm semen ecclesiæ*;" so that we might well and safely strive to realize this great Commandment in our own practice, even if our understandings furnished us with no solution for the difficulty in question.

But the answer which it concerns us at present to make is, that our Lord in this great Body of Christian legislation is setting forth the acts, the practices, and course of conduct, by self-subordination to which, in the strength of faith, and of a growing hope and love, each Christian man may most deeply enter into and realize the true Christian Life; may most effectually mortify and cast forth the evil in him which opposes itself to that life, most effectually under God cultivate and unfold the good which belongs to it.

We see at once, indeed, that nothing can be more destructive of the essentially unchristian spirit of Self, than a sincere obedience to this central Commandment in the LAW OF THE KINGDOM, which says to each Christian man, Thou

shalt regard and hold to nothing whatever as belonging of right to thine own self, but all as belonging to the body of Christ, to the great Family of Christian men, and as held in trust for its use. And we have already in part seen that no Law can be conceived more fitted to foster within us the temper of Christian Mourning, and those heartfelt yearnings and Aspirations for the coming of Christ's Kingdom in our hearts, which are in God's order the harbingers of its actually and progressively coming there.

The main drift and essential character of this central Body of Law cannot however be clearly apprehended without contemplating it in its relations to those two distinct Bodies of Law, which precede and follow it. For in proportion as this complete Body of absolute TRUTH unfolds and manifests itself to us in a divine order, as the LAW OF THE NAME, as the LAW OF THE KINGDOM, and as the LAW OF THE WILL; in the same proportion do we perceive in it an ever-unfolding spirituality of import, and a more living unity in itself as a whole. Hence, if we cannot rightly discern or obey the LAW OF THE NAME, without entering into its real relations to the LAW OF THE KINGDOM, still less can we truly and practically discern either the LAW OF THE KINGDOM, or the LAW OF THE WILL, unless we enter into the pervading relations which bind them into one. And even without any detailed examination of the several commandments contained in these three Bodies of Law; and confining ourselves at first to their general spirit; the reality and leading principles of such an order and connection are almost self-evident. For example, the proverbial saying, that we must be just before we are generous, expresses,

not very exactly indeed, but sufficiently so for a first general notion, the real principle on which the LAW OF THE NAME, or of primal truth and primal justice, precedes the LAW OF THE KINGDOM, or of that higher Christian truth and Christian justice, which is revealed in and by Christ as being the Righteousness of His Kingdom. Not that truth and justice or righteousness are in themselves changeable, but that they are capable of being, and have actually been, progressively unfolded to us by God: every further revelation of the *Truth* of holy Being having been actually accompanied by a new unfolding of the *Law* of holy Being. So that the Law under which men lived before the revelation of their essential oneness in Christ, could not possibly suffice them now, or rightly correspond to the higher Christian Truth of their Being, when at length in Christ revealed to them. Under this new revelation of the true idea of man, as now in Christ at one with the brethren, the same acts, which before this revelation were acts of mercy and generosity, are now acts of mere Christian justice. They are so in themselves; and, if only we believe in and enter into this great and new revelation of our real relations in Christ to God and to each other, they become so for us.

That the acts and the temper of Christian unity or brotherly love, will never become our temper and our habitual acts; that this higher Christian idea of righteousness, however true in itself, however capable of being actually inwrought into our own souls, will never be for us realized, unless we firmly believe both that it is a Divine idea, and that it may be so realized—these are

limitations to the compelling power of this more excellent righteousness which are thoroughly consistent with its essential character; for they shew us how large in it must be the province of faith. If once by faith we admit this verity, as a verity which under God, and through His ordained means, may be realized in our own souls and in our brethren, then this new LAW OF THE KINGDOM becomes the Law of our lives, as by a spiritual necessity. But so long as we realize not to ourselves the great central Verity of the Kingdom, so long as our oneness with each other in Christ remains for us a mere lifeless notion; we object to the Law which presents that Verity in the form of a Life; which translates that true idea of our state in Christ into the mere obtrusive and exacting language of a Law, claiming our personal active obedience, setting itself up as having a binding power over our consciences and lives. Hence, through our not believing in and accepting, as a Divine Verity, this higher righteousness, we fall back on that lower and less worthy, though still true, form of righteousness which is based on a portion only of the whole truth of our Being as now in Christ revealed, namely, on the truth that we are each of us individuals personally responsible for our acts to God, and that we shall each of us be personally punished or rewarded for them. This last is the character of the LAW OF THE NAME, contemplated as distinct in principle from the LAW OF THE KINGDOM: although such is the living continuity of this whole threefold Body of Divine legislation, that even in this LAW OF THE NAME, the LAW OF THE KINGDOM is continually shadowed forth: just as the higher and more

spiritual unity of the Church or Body of Christ in Christ its Head, is shadowed forth in the lower and less spiritual unity of each individual man in his own single personality.

And here a caution may be necessary. The conceded fact that this LAW OF THE KINGDOM is thus closely related to the LAW OF THE NAME must not be wrested into a concession or a proof that there is no such real distinction as we insist on, between the two. On the contrary, each of these three Codes of Law will be found to have its own proper and distinct character, and to be, if we may so speak, a perfect translation into the language of holy Law, of the living Verities to which that Code intimately corresponds—the Verities that is, first, of the NAME of God as brought near to and put upon each of us; second, of the KINGDOM of God as actually come and ever coming in increasing power in our hearts; third, of the WILL of God as continually becoming our Will by daily renewal in the spirit of our minds.

The impossibility of transposing the two last Bodies of Law we have already seen. To contemplate this absolutely perfect and spiritual Law of love, which is the Law of the renewed WILL, as preceding in the order of Growth that effectual discipline of a suffering obedience which alone can enable us truly to obey this last and holiest Law, is to introduce utter confusion in the place of absolute order; and would be not less inconsistent with such inward and real order, than it would be with the outward order of the Christian year, were the Church to celebrate the feast of our Lord's Resurrection to newness

of life and joy, before she had gone with Him in the spirit of Mourning through the grave and gate of death.

And now that we have obtained some general notion of the order which presides over this living development of holy Law, it may be well to consider it somewhat more exactly. And to this end we would first notice the identity of essential form which prevails in each of its distinct portions.

If, as we shall find ourselves justified in doing, we take the primary and immediate aim of the whole of this threefold Body of Law to be the renewal in the spirit of his mind of the individual man; and if we take the implanting and perfecting in him of a genuine power and energy of COMMUNION with his heavenly FATHER, and with his earthly brethren, as our test of the accomplishment of this renewal, we shall hardly fail in discerning the pervading principle of this legislation; we shall find that the implanted powers, the very elements and constituents of his genuine Humanity, in virtue of which he is capable under God of being raised to this energy of a true communion, are determined and guarded by the first of these Bodies of Law in their very BIRTH, in the primary grounds and conditions of their existence; that by the second, these Realities of our Being are determined and guarded in their genuine Christian GROWTH, in all the essential conditions of their true development; and that by the third, the PERFECTION or normal state of these divinely human Realities is determined, and the Realities themselves are guarded from declension and for further unfolding, in that

state of approach towards perfection to which they have at any time been actually advanced.

In contemplating the LAW OF THE NAME OF GOD AS REVEALED TO MAN in the first Table of the Decalogue, and the LAW OF THE NAME OF GOD AS PUT UPON MAN in the second, we found it expedient to consider each Commandment chiefly in itself, but also in its relations to the Table of which it formed part. And in proportion as we advance in this Divine order from the twofold LAW OF THE NAME to the LAW OF THE KINGDOM and the LAW OF THE WILL, we shall find that these successive unfoldings of holy Law are bound together by a still closer and more living unity, and that we cannot grasp the main drift and bearing of this threefold Body of Law unless we bear in mind that it is ordained in its completeness to determine and guard our whole genuine Life on earth under God, as we are baptized into His Name, as we are members of His Kingdom, and as we are doers of His Will. So discerned it will be found to present the most effectual means which holy Law can supply for determining and guarding at every moment of their existence, those implanted and unfolding Realities of the daily renewed mind, on which alone can be constituted and built up our genuine human and spiritual Life.

Moreover, in this full and perfect Law, as in a clear mirror, we shall behold the fundamental Realities of our renewed being reflected to us in the form of a living obedience, of a reasonable and spiritual LIFE; nor can we in any other mirror discern them so practically. And no less true is it, that the Being of God also, as well as our

own renewed Being, is most faithfully and discernibly reflected to us in the same mirror of His holy Law. For this is indeed the Law, not only of our own renewed mind, but also of His absolutely holy Being, and it must therefore truly reveal and express to us the character and attributes of that Being.

Since, however, this holy Law presents our genuine Being not in its essence but in its manifestations, not as abstract Being which we should with greater difficulty apprehend, but as A LIFE, whereby our actual powers of apprehension are far more immediately and fully met; it will be necessary to consider a little more accurately what are indeed the constituents of this LIFE which are thus presented to us under the forms of holy Law; and also whether those presented by this Law are really all its essential constituents.

In doing this we shall find that this threefold Body of Law determines and guards, in order to their full and healthy development, those Realities of our Being on which depends the possibility of our entering into God's order as revealed in Christ, and so living a good or Christian life, with reference to three distinct constituents of that ordained life. These fundamental constituents are, 1, our Individual Life; 2, that which we live as members of a Family; 3, that which we live as members of a Complete Human Society. And on due consideration we shall find not only that these are essential constituents, but that they are indeed ALL the essential constituents of our genuine human Life. And hence we shall further perceive why it would have been superfluous and inconsistent with

the spirit of this fundamental legislation to provide for more than the determination and guardianship in their genuine form of these essential constituents of our Being: why it was unnecessary, in this His fundamental legislation, to dwell on more at length, to unfold more largely and in any fulness of detail, either the Family Life, or, what might seem to need this more deeply, the Life we lead as members of a reasonable and spiritual Community, as members in Church and State of a Christian Nation. We shall see that by determining and guarding, in each individual soul of man, those unfolding Realities of his true Being which alone can sustain the weight of this Complete Threefold Life, His legislation has done all that it was necessary or expedient to do.

To whatever extent this Body of Law becomes the Law of a man's Life, to the same extent will he actually fulfil all the duties and relations which belong to him as an Individual, as a member of a Family, as a member of a reasonable and spiritual Community. And on the other hand, to whatever extent he is not actually subordinated to this threefold Body of Law, to the same extent will he be incapable of and unfit for these duties and relations.

That a complete fulfilment of all the duties and relations belonging to this threefold Life does really present, under the form of obedience to holy Law, the whole of our genuine earthly existence, both in itself and as a preparation and discipline for our enduring and heavenly existence, we shall, I am persuaded, find less reason to doubt in proportion as we consider the matter more fully. We shall find that any form or conception of our genuine

human Life, falling short of this, falls short of the real completeness and fulness of that Life as ordained under God and constituted in Christ; that every form or conception of that Life which would include any other or any more REALLY DISTINCT FUNDAMENTAL ELEMENTS; has in it something either superfluous or essentially false. Again, with regard to these fundamental forms or elements of our genuine human Life, each of them requires a twofold Body of Law, one regulating its overt acts, the other regulating the inward Realities of the Affections, of the Intellect, and of the Will, which issue in those overt acts; and that although it is *possible* to discern the outward Law as implying the inward, or the inward as implying the outward, still *both* these distinct kinds or orders of explicit Law are necessary to the effectual determination and guardianship of our complete human Life as under God unfolding itself in each of its fundamental constituents towards its ordained perfection.

Now all these essential offices of holy Law we affirm to be fulfilled by the threefold LAW OF THE NAME, THE KINGDOM, AND THE WILL, which is before us; and we feel justified in thus stating our view of its main drift and purpose, before we have fully examined in detail the last two of these three closely connected Bodies of Law, by the circumstance, that the first of them (that of THE NAME,) has already been examined (B. I. ch. 6) in detail, and that we have already discerned in it those fundamental principles and that essential form which will be found to pervade and characterize this LAW OF THE KINGDOM, and also the succeeding LAW OF THE WILL. As we have already found with regard

to the LAW OF THE NAME, so shall we find with regard to the LAW OF THE KINGDOM, and the LAW OF THE WILL, that each of these distinct yet closely related Bodies of Law consists, first, of an *outward* Law or Code, whose office is to determine and guard this genuine threefold Life (as ever growing towards perfection) in all its leading outward manifestations; and second, of an *inward* Code, ordained to fill the very same office with regard to those inward Realities of heart and mind which alone can give to these outward manifestations their Christian and spiritual truth.

We shall find, further, that each of these Codes, whether of outward or of inward Law, is essentially, though not always apparently, of the same form.

This pervading form of holy Law is more clearly manifested in the LAW OF THE NAME AS PUT UPON MAN, that is in the second Table of the Decalogue as revealed in its full perfection by our Lord. By the outward form of that Law we have already seen the threefold Life of man determined and guarded in the outward conditions and realities essential to its very existence, and to the possibility of its being further unfolded towards its ordained fulness of perfection. By the inward form of the same Code we have seen it determined and guarded in the inward conditions and Realities essential to the attainment of the same ends.

And here we have drawn attention to the second Table of the Decalogue rather than the first, as presenting this normal and pervading Type, this essential Form of holy Law, because the second Table in its Christian fulness constitutes the first distinct portion of that

threefold Body of holy Law, whose office as a whole is to determine and guard in its integrity the Being and Life of man, as he is baptized into the NAME OF GOD, as he is a growing member of the KINGDOM OF CHRIST, as he is a living stone in the Temple of the Spirit ; and because we may therefore more directly and naturally refer and compare the two succeeding Bodies of Law with this first.

If, however, we wish to discern in its absolute perfection this normal Type of holy Law, we must look at the first Table of the Decalogue, whose office, as we have already seen, is to determine and guard in its integrity the holy Being of God as revealed to man. And when once we have discerned this we shall not wonder, remembering that in the image of God made he man, that each of these three Bodies of Law more especially ordained for the determining and guarding in its revealed integrity the now holy Being of *man*, should be essentially conformed to that first Table ; that our greater Lawgiver should also make all things according to the pattern shewn once to Moses in the Mount.

And here we will be bold to assert, and that with no fear of effectual contradiction or disproof, that this first Table of the Decalogue presents to us the absolute Normal Type or Essential Form of holy Law, and that this form is such because it rests on the Being of God, and on its relations to the Being of man, as these have been revealed to us in their absolute reality by Christ.

We have already in the First Book (pp. 145, 170,) pointed out traces of this essential identity of form in the two great fundamental manifestations of holy Law

which determine and guard respectively the Being of God and the Being of man; and we may now further affirm that this essential identity of form is, in these two bodies of Law, more immediately discernible than in those which follow. Nor can we be surprized at this, for even as the first Table of the Decalogue, when discerned in the fulness of its import, is of power to determine and guard for us in its integrity the Holy Being of God, to whatever extent that Being may have been revealed to man; even so this second Table of the Decalogue, when similarly discerned, is of power to determine and guard in its integrity the real Being of man, to whatever extent that Being may have been revealed to him.

Perhaps indeed the simplest way in which we can enter into the true bearings on each other of these successive Bodies of Law, of the Name, of the Kingdom, of the Will, is by regarding each of them as fuller and fuller unfoldings of the Law which determines and guards man's real Being, and by conceiving these successive expositions of the deep import of that Law, (whereof the primal manifestation is the second Table of the Decalogue as given by Moses,) as necessary for the continual determination and guardianship of that Being, not as stationary, but in the ever-growing fulness of its Reality: so that in the very proportion in which the idea of man's true Being is revealed to him, in ever-increasing fulness of truth, in the very same proportion is THE LAW of that being, the LAW which realizes that idea for each true doer of it, revealed and presented to him for his faithful and reasonable fulfilment.

From this point of view this threefold Body of Law will be best seen in its essential singleness of purpose, and in the corresponding oneness of Form which pervades each portion of it. We shall perceive that though its more immediately discernible office is to guard our own Being from falsehood and evil, it is not less really ordained to guard from desecration the holy Being of God: not indeed as that Being is the one life-giving object of our devout beholding; for the revelation of Him in this special character is specially guarded by the first Table of the Decalogue, a Law whose depth of wisdom is so great that it is ever of power to guard for our beholding each successive revelation of the Godhead; whether that revelation be made under symbolic forms, as to Moses, or in the fulness of its reality, as through Christ.

Distinct from this Special object of the First Table, but not less essential to our final renewal, and so to the glory of God, is the object of the threefold Law of the Name, the Kingdom, and the Will. This whole Law is ordained to guard in its integrity the holy Name and Being of God, not now as it is revealed to us for our devout contemplation, but as it is brought into real communion with us, into a communion becoming ever, through Christ and the Spirit, closer and more intimate, and the reality of which involves not Life merely, but living Growth.

Now in the great Christian verity of such an ever-heightening communion, we have the real and intelligible ground of a Law whose essential character is that of Growth or unfolding. Accordingly we find that God has guarded the primary and fountal communication to us of

Himself made through the revelation of His Name by a distinct Body of holy Law, namely, the first Table of the Decalogue in the ever-expanding fulness of its meaning, corresponding to our ever-expanding discernment in the light of Christ of that revealed Name.

We find that He has guarded the next and more intimate communication to us of Himself, made through the putting upon us of this revealed Name, by another distinct Body of holy Law, namely, by the second Table of the Decalogue ; and we find that this body of Law also has in it the same capacity for being unfolded into a nobler form as well as a deeper import, in proportion as our power unfolds itself of receiving and realizing for our own souls this second communication of the Godhead.

And now that these first movements on the part of infinite mercy and lovingkindness towards our fallen race have prepared the way for a still fuller and more intimate communication of Himself, of His Divine Wealth, to our human poverty ; now that the Lord of the universe can come to us and dwell with us in and through Christ, and the Kingdom of Christ ; now at length that more real communion takes place : that Kingdom of growing power and spirituality is brought in. And as no earthly kingdom can subsist without its ordained and appropriate Laws, still less can this Kingdom of God on earth, coming as it does conquering and to conquer, in the hearts of men. And accordingly we find that it has its own fitting Code or Body of Law. True it is, as we have already admitted, that this proper LAW OF THE KINGDOM is in one sense but a worthier and larger unfolding of the LAW OF

THE NAME. True that a perfect Intelligence might without a new revelation of holy Law have derived and unfolded this LAW OF THE EVER-COMING KINGDOM from the two previously given LAWS OF THE REVEALED AND THE IMPOSED NAME. Such a pure Intelligence might, I say, from these previous Bodies of Law, and from the revealed Reality of that deeper and fuller communication of the Godhead which belongs to Christ's Kingdom on earth, have divined and set forth the appropriate LAW OF THAT KINGDOM. But to assume man's actual intelligence to be capable of this clear legislative insight, to claim for him in his natural state the power of translating the revealed REALITIES OF THE KINGDOM OF GOD as through Christ and the Spirit ever coming in man's heart, into the proper LAWS OF THE KINGDOM, would be to affirm that he possesses naturally that renewed mind, and that spiritual discernment, which can in God's order result only from a real self-subordination in the strength of faith and hope to this very LAW OF THE KINGDOM. It is quite evident, therefore, that together with the revelation and constitution of THE KINGDOM ITSELF, this LAW OF THE KINGDOM must also be revealed and constituted. So far indeed is man's unrenewed mind from being capable of such an effort, that even after some progress has been made in its renewal, its power of discerning the essential and intimate correspondence between the revealed REALITIES OF THE KINGDOM, and the revealed LAW OF THE KINGDOM, is for the most part limited and imperfect. Till our renewal is far advanced, till these inward Realities of the Kingdom are deeply inwrought into our souls, that genuine idea of the Kingdom which gives living

unity and fitness to this Central Law, flits before us as it were only at intervals, and is ever eluding and escaping the grasp of our spiritual discernment. We speak indeed of Christ as the Head, of the Church as the Body of Christ, of ourselves as Members of that Body: we are far from rejecting what the Creed teaches of the Communion of Saints: but we do not habitually realize even in thought and word the inseparable consequences, the necessary results of these revealed Verities. If there be such a Head, such a Body, and such Members, not in words only but in very deed; if this great living Personality be not a mere notion, be no longer for us as for them of old time a prophetic announcement; but, on the contrary, an actually existing Personality which has united and is ever uniting with itself countless multitudes of our fellow-men; must not this new and living Membership have for itself a new and living Law? And if the great central Verity of the Kingdom be indeed this, THAT WE ARE IN CHRIST ONE WITH OUR BRETHREN, must we not ever in act and deed enter into this unity? And again, what Law can more conduce to our so entering, than this LAW OF THE KINGDOM? What Commandments or injunctions can more faithfully present under the form of Law this great central Verity, than that very Body of Law which enjoins us to realize, by action as well as by suffering, this intimate Membership, this Personal Oneness in Christ with our brethren.

This LAW OF THE KINGDOM is indeed a thoroughly practical expansion of the Commandment, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. For if we be thus in Christ one with our brethren, then it is not less fitting and reasonable

that we should bear without anger the suffering inflicted on us by an offending brother, than that we should bear without anger the pain of a disordered limb: nay, it is more so: for if we have but faith in this our Membership with each other in Christ's Spiritual Body, it is a more real Membership than that of our natural limbs one with another.

And here let us observe that THE CHRISTIAN GRACE OF HOPE (as implying Faith previously entertained and acted on), is the central sustainer and nourisher of our souls in their growing self-subordination to this Law. By Faith it is chiefly that we apprehend the Kingdom whilst it is yet far off from our own souls or from the souls of those around us. But it is the daily coming of that Kingdom in our hearts and in the hearts of our brethren through much tribulation, it is the consciousness of a daily growth in our power of obeying its Law, which enkindles and feeds in our hearts this Grace of Hope, and enables us patiently if not joyfully to endure the sufferings which belong to such obedience. And in the same manner we shall find that Love, as growing out of and implying the presence of Faith and Hope, is the proper support, the appointed sustaining energy of any real self-subordination to the final LAW OF THE ACCOMPLISHED WILL, "He that loveth me doeth my words." Moreover, it is only through such faithful and hopeful self-subordination to this central LAW OF THE KINGDOM, and in it to the primal LAW OF THE NAME, that this form of Holy Love, which is its only full and genuine form, can result and manifest itself in our souls. It is only in the spirit of that Love spoken of by St. Paul, which

abideth when Faith is swallowed up in sight, and Hope in fruition, that we can obey that holiest LAW OF THE WILL which is the Law of Man's renewed Being, and the spirit of which he breathes forth to God in the utterance, "THY WILL BE DONE, AS IN HEAVEN SO ON EARTH."

In considering the entire Body of the Divine Law as expressing, under the form of Law, the TRUTH OF HOLY PERSONAL BEING, we have spoken of certain portions of it as more peculiarly ordained to guard the absolutely Holy Being of God in its revealed integrity; and of other portions as more specially appointed for the fulfilment of the same office with regard to the Being of man as now in Christ revealed and constituted to be a holy thing.

Now we must ever bear in mind the truth, that these two offices of holy Law are by no means incompatible. Indeed, it may be further affirmed, that each portion of it ministers at once to BOTH these ends. Thus, for example, THE LAW OF THE REVEALED NAME, the first of these distinct portions, guards the Being of God, as the one Holy Object of our devout contemplation, as the one quickening fountain of our enduring Life. Nevertheless this, though its highest, is not its only office. The Being of God is guarded from desecration by this Law, not as dwelling apart in its own Absolute Holiness and Perfection, but AS REVEALED TO MAN, and as thus brought into contact with at least one important element of man's Being, namely, with his capacity for devout contemplation,—with whatever power he actually possesses of discerning and dwelling on The One Holy Being, The One Source of all Holiness.

This Body of Law therefore, in guarding from desecration the Being of God, guards also from desecration the Being of man, in those noblest powers of devoutly contemplating and dwelling on the revealed Godhead which specially distinguish him from the unreasoning and unspiritual orders of creation, and which are the primary and indispensable conditions of his ultimate renewal and Sanctification. For if the one holy and hallowing object of these powers be the Godhead, *truly* and effectually, though at first not *fully*, revealed and discerned; then these powers in man of discerning and contemplating God are of primary importance, or rather necessity, to man's well-being; and so they require guarding in their integrity and truth, no less really than does this revelation from God of His own Holy Being. And if this be true of the first Table of the Decalogue, which has special reference to the Being of God, still more true must it be of those three succeeding Bodies of Law whose *immediate* object is to guard the Being of man in its progressive Sanctification or renewal, through THE NAME OF GOD into which he is baptized, through THE KINGDOM OF GOD ever coming in his heart with growing power, through THE WILL OF GOD ever being more and more fully inwrought into his spirit and accomplished in his Life. In fine, it is not the absolute incommunicable Being of God which is thus guarded either by the whole or by any distinct portion of that Divine Law which is THE TRUTH. For a Law having this object, could be no Law *for man*. But it is that Being as communicable and actually communicated to man: and therefore the genuine office even of the first Table of the

Decalogue is to guard *from* desecration, and *for* hallowing, THE BEING OF MAN through a similar guardianship of THE GODHEAD AS REVEALED TO MAN. And thus it would seem that if we are desirous of presenting in a simpler and more comprehensive form the ultimate end and aim of holy Law, we might present it as the ordained guardian of HOLY PERSONAL BEING OR OF THE HOLY WILL; whether this be contemplated in its absolute perfection as in God, or in its state of progressive renewal as in man.

And if it be from this point of view that we may discern in its greatest simplicity the ordained office of this entire fourfold Body of holy Law; so shall we most clearly and practically discern the aim of its last three distinct portions which refer more immediately to ourselves, by regarding the LAW OF THE KINGDOM as their heart and centre, by steadily contemplating a true and hopeful obedience to it, as throwing us back on a faithful obedience to the LAW OF THE NAME, as unfolding in us an energy of free and loving obedience to the LAW OF THE WILL.

This last truth a searching self-examination would teach us far more effectually than any process of reasoning or any verbal exposition. Nor indeed would it be easy to devise a more practical and effective method of self-examination than one founded on this central LAW OF THE KINGDOM, and on that earnest obedience to it which is ever growing out of obedience to the fundamental LAW OF THE NAME, and ever resulting in obedience to the final LAW OF THE WILL.

And thus far we have thought it best to deal with these four distinct Bodies of holy Law, and specially with

the last three of them, as having an essential unity of purpose, and a corresponding unity of form and import.

Let us now proceed to look somewhat more closely at each distinct Commandment in this central LAW OF THE KINGDOM, as each is ordained to guard inviolate some essential element of our unfolding Humanity. Whilst we thus contemplate these, let us be careful also to remark the manner in which, under this absolutely necessary guardianship of holy Law, the true elements, not of our Individual Life merely, but of our Full Social Life, unfold themselves.

And let us, in dwelling on this clear reflection of the Divine Form of our Humanity in the Divine Law which determines and guards it, fix our attention more especially on the fact, that in God's order and method as here revealed by our Lord, the Individual Life does not unfold itself into the Complete Life of the Community either immediately and directly, or by any self-determined means, as in Plato's otherwise wonderful attempt to evolve the true Idea of a Community; but only in accordance with one definite order and method, only through the Family Life as the ordained centre of our true Human Life on earth, as the golden link which alone is of power to bind into living oneness our genuine Life as Individuals, with our genuine Life as Members of a Reasonable and Spiritual Community.

The deep importance of the fact that this great principle is here clearly and repeatedly borne witness to, will be best estimated by those who are most conversant with that conception of a human Polity to which we have just

referred, and in which, despite of this central failure, the Greek philosophy came to its fairest bloom ; and who have also studied the more modern theories of social or political philosophy which involve misapprehension, neglect, or open contempt of the same essentially central principle : namely, that the Family Life, jealously guarded in its purity and truth, is alone capable of evolving from its bosom that Life of a complete Christian and Spiritual Society which is ever guarded, inwardly and outwardly, in its unfolding perfection, by the Law of Christ, and whose free energies are ever becoming more and more accordant with the holy Will of God.

The central twofold Commandment in the LAW OF THE KINGDOM, to which is more especially committed the guardianship of this all-important Family Life, in its unfolding Christian perfection,—the Commandment, that is, NOT TO VINDICATE WHAT IS LEGALLY OUR OWN, and FREELY TO IMPART IT TO OUR BRETHREN,—we have already considered as at once drawing to a head, and solving, the main difficulty of this LAW OF THE KINGDOM. Its first Commandment, TO RECEIVE MEEKLY AN INJURIOUS BLOW, may be no less difficult than the second for flesh and blood to obey. It may even more revolt our sense of personal dignity and worldly honour. And indeed this first Commandment does actually set itself in opposition, if not to the LAW OF THE LAND, yet to that so-called LAW OF HONOUR which by very many is regarded and obeyed as embodying, in a high and noble form, man's inherent sense of his own personal Rights. In this its cutting opposition to an acknowledged Law, (however erroneous that acknowledgement),

will be found the chief hinderance to a general acceptance of this first Commandment in its true spirit and meaning. Were it not for the early influence obtained over their minds and practice by this so-called LAW OF HONOUR, men would not find it so difficult to perceive and to enter into the real drift of this first Commandment in the LAW OF THE KINGDOM. But for this tyrannous preoccupation by the world and the world's Law, they would not be so impatient of the very notion of such meekness. They would not resist, as an impeachment of their personal courage and personal honour, any attempt to persuade them that this Law has, if they be Christians, not only a stringent and inevitable claim on their obedience, but a no less absolute title to their intelligent and reasonable acquiescence. For how can they be Christians, in deed as well as in name, unless they have a practical belief, and so a growing discernment of THE WORK which Christianity is ordained and brought in to accomplish in their hearts? And is not that work, for each individual soul of man, the slaying ever and casting forth of his evil, unrenewed and selfish nature; the daily renewal of his true Being, as actually constituted, as continually unfolded, as at length to be glorified, in Christ? Or can they indeed so enter into God's glorious purpose towards them in Christ, without also perceiving how essentially and intelligibly this Law works together with that purpose, without perceiving that this first Commandment in the LAW OF THE KINGDOM is a deepening and carrying out (in accordance with that fuller revelation of the Being of God which has taken place by the establishment of Christ's Kingdom on earth,) of

THAT VERY PART OF THIS GREAT WORK which was begun by the first Commandment in the LAW OF THE NAME; by the Commandment, that is, against causeless anger.

In so far as they have discerned the end and aim of all these workings of God in Christ to us-ward, they will see that this first Commandment in the LAW OF THE NAME has its proper office and value in building up our true Christian and Spiritual Being, by denying and mortifying this evil wrathfulness of our false or unrenewed Being; that obedience to it is a condition, without which it is in God's order impossible that we should obey this first Commandment in the LAW OF THE KINGDOM. For, not to speak now of any higher or more spiritual discernment, how, even to our mere human and natural apprehension, is it possible that any one of us should meekly bear an injurious blow, so long as he remains incapable of restraining the outbreaks of his wrath, when there is indeed no cause for anger? It matters little, perhaps, which of these Laws is first presented to us, first contemplated by us; it matters comparatively little whether, by our ineffectual strivings to fulfil the higher and more arduous Law, we are sent back to the lower and easier; or whether we are trained in our obedience to holy Law, in accordance with the perfect order of Christ, by first bending all our strength to accomplish this lower form of obedience, which is not only in itself less difficult, but which is at once an essential condition, and a real element, of that more arduous obedience.

Such an apprehension of this Divine order is, I say, little, if at all, above our natural powers of insight. Nor

is it much more difficult to perceive how obedience to this first Commandment in the LAW OF THE KINGDOM, (if our souls have been thus growingly endowed with the power of obeying it,) must be, of all other means which Law can present, the most available in mortifying Self: in effecting that destruction and casting forth of the evil, unrenewed, and selfish nature, which we have seen to be one chief end of the Christian discipline. In order, however, to our perceiving this clearly, we must bear in mind that Self, in the Christian sense, is a different thing from Self in the Jewish, or Pagan, or any other sense. As Christians, we do not mortify Self, but rather act out and intensify the false and selfish nature within us, in so far as we do not habitually realize in our lives and conduct that living Membership with Christ, that Real and Personal because Spiritual Unity which is now in Him constituted, and of which, if we have entered into our covenanted state and condition, each one of us is a Living Personal Element or Constituent.

This principle is the key to many passages of Scripture. Thus for example, he that hateth not father, mother, brethren, yea, his own soul or life, for my sake, cannot be my disciple. If, that is, when the affections and conduct which belong to his natural Being and Life, whether as an Individual or as a Member of a Family, are incompatible with the affections and conduct which belong to that holier Being and Life whereof Christ is the Head, his Church the Body, and himself a true Personal Element, or Living Member; he prefers these merely Natural Forms of his earthly Life to that Spiritual Reality of his Hea-

venly Life into which Christ came to raise him; then he is not Christ's disciple. Nor can he be, so long as in life and act he loves not Christ better than these merely natural things; so long as in life and act he hates not these, as compared with Christ. If we be found in Christ new creatures, every thing short of acting out this our new Life and Being in Him, is *Self*, and must be cut out and cast forth. It must be so, even if the true affections and the right conduct, or the legitimate interests belonging to us as Members of a Family, or as Individuals, should at any point oppose themselves to those belonging to us as Members of Christ. Not that they can indeed *permanently* do this, for whoever faithfully and courageously denies and rejects, for Christ's sake, all that is thus below Christ, shall receive even in this world a deeper blessedness in that very kind which he has thus sacrificed, or offered up to God in Christ; and in the world to come life everlasting. But to whatever extent our actual interests and feelings, whether as Individuals or as Members of Families, clash with our allegiance to Christ, and with the duties or the affections which belong to, and express our unity in Him with our brethren, to the same extent must all such lower claims be at once sacrificed to those of our higher Life in Christ—to the duties, the affections, and the interests which belong to and constitute that Life.

It is this central Christian Idea and Verity which here manifests itself in the form of holy Law; and to whatever extent we are truly obedient to the whole LAW OF THE KINGDOM, as now before us, to the same

extent we actually realize in our lives this central Christian Truth. Obedience to the spirit of this first Commandment in the LAW OF THE KINGDOM actually is the most consummate sacrifice we can offer to Christ, and to that higher Life we live in Christ, of those personal feelings which are natural to us as individual men.

Such an obedience is a declaration, not in words but in act, that we disallow and at once reject even the most peremptory claims of our Individual Personality and Life, when these are inconsistent with the claims of that larger and worthier Personality and Life into which we have been engrafted in Christ. As the light of nature prevents us from being angry with a disordered and offending member of our natural Body, because by the Law of our bodily constitution we are bound to suffer with it in its sufferings; even so the light of Christ prevents us from being angry with a disordered and offending member of the more real and glorious Body we constitute in Him, because by the Law of our spiritual constitution we are similarly bound to suffer with it in its sufferings. Every act of obedience to this Law is a realizing of our constitution in Christ as members of his Spiritual Body.

If we were each of us mere distinct individual persons, if we together constituted no larger and worthier Personality, then indeed this injunction to suffer personal insult and injury would be unintelligible; then we might claim to be each of us the guardian and vindicator of his own personal honour and well-being. And, in point of fact, it is the want of practical faith in this Real Oneness

of the Christian Church in Christ its Head, which makes so many of its nominal members still assert for themselves such a right of personally avenging their personal wrongs. The growing predominance of *Law* does indeed, historically speaking, gradually wear out this deep-rooted feeling, both with reference to individuals, and even to family wrongs and quarrels, as in the instances of duelling, and the feuds of Clanship or Tribe Life : but this, though indirectly a real result of Christian Law, springs more immediately from that outward and enforceable form of it, which, in each nation, represents rather its *State* Life, than its *Church* Life; though here, as ever, outward Law is found to be a schoolmaster bringing us to inward Law, and to Christ its fountain.

But whatever be the means which God employs for gradually bringing in a real obedience to the spirit of this Law, it is easy to perceive that such an obedience, if indeed brought in, must be the plucking up and casting forth of that very root of bitterness which is also the root of the unchristian Self within us. Let us look closely to it, and we shall find that no antagonist but this Law can wage a war so absolutely internecine with that unchristian principle and feeling of mere individuality and insulation from the brethren, which lies at the root of all other forms of Self, which is the very principle and germ of all sin against the Law of our Life in Christ. And here again we must remember, that this legislation does throughout deal primarily with the inner man of the heart; that in legislating for each stage and moment of our renewal, it ever enjoins those acts, that course of

conduct, which of all others is most destructive of our false, most constructive of our true Being. The voluminous train, the serpentine foldings of the evil within us, are *here* put aside, in order that its head may be laid bare, and that Christ may at once set His heel on it and crush it. We must remember, that here, not only are the branchings out of evil within us disregarded, in order that the axe may be laid to its root, but that there is, in this great three-fold presentment of holy Law, even an apparent neglect of the consequences which our unflinching obedience to its behests may produce on those around us. This neglect we shall indeed find is either apparent only, or temporary; and that when our great Legislator has, once for all, in this three-fold body of Law laid down THE THINGS TO BE DONE which are in the Divine order of our true Being, he next determines, with the same clear and absolute mastery, the manner, the way or method IN WHICH THEY OUGHT TO BE DONE; and afterwards more fully still, the MEASURES AND LIMITATIONS which belong to this TRUTH and to this way. If we thus discern, as the primary drift of this whole legislation, THE RENEWAL OF THE INDIVIDUAL MIND INTO CONFORMITY WITH THE MIND THAT WAS IN CHRIST, that is, into the express image and likeness of God, we shall then see that no one of the Laws it contains can be other than it is, without intelligible injury to the progress and accomplishment of this renewal. And specially of this first Law we shall see that in obedience to it, as a more difficult obedience *in the same kind*, is implied and contained the power of mortifying and denying all other modifications of that special and most intense

form of this unrenewed and unchristian Self which besets our personal Life and Being as individual men.

But if its first Commandment, of suffering personal and injurious wrong, be thus found to furnish a solid basis to this Central LAW OF THE KINGDOM, still more clearly does its second Commandment, TO YIELD READILY, and WILLINGLY TO IMPART, OUR SUBSTANCE, manifest itself as the innermost heart of that Central Legislation. It has been already observed, (p. 254), that in this very Commandment, which is beset by the greatest apparent difficulties of all, we shall indeed find a master-key to our Lord's legislation on the Mount. It has also been seen (B. I. p. 159), that Property, and a Law guarding it, are fundamental conditions for any worthy development of our Being beyond the limits of the Individual and of the Family Life. And if we glance for a moment at the historical facts of that development, as recorded in the Bible, we shall perceive more distinctly how and when this Idea of Property was realized, this Law brought in. In that inspired record we see this take place at the period when the FAMILY LIFE is actually expanding, through the intermediate Tribe Life, into that genuine NATIONAL LIFE, which had already been constituted. The Patriarchs, while brethren, sons of one father Jacob, had all things in common. But when having been born from the dark womb of Egypt, and in the sea and in the cloud baptized into their Divinely ordained NATIONAL LIFE, they had begun to grow towards the reality and fulness of that Life; when now each Tribe was no longer, even in itself, a Family, but rather an intermediate new thing unfolded

from the Family, to be a fitting element of the National Life; when in God's order it became necessary to the existence of this larger Life of the Nation, that the Tribes themselves, and also the distinct Families constituting each of them, should dwell peaceably side by side as NEIGHBOURS; then the Law, THOU SHALT NOT STEAL, became necessary, and was brought in; because the ordinance of distributed and guarded property had become necessary, and had been brought in. During the preceding period of the purely Patriarchal or Family Life, the Idea and the Law of Property remained undeveloped. And Abraham, however increased in nomad wealth, which was indeed a step towards definite property (in land), possessed such real property only in promise.

This circumstance with regard to Abraham and the Patriarchal Life generally, we shall find to be no unimportant witness to the fact that in Christianity the Idea and Reality of the Family Life is in God's truth central. It is in Abraham we are called. We, the Gentiles, are raised up of stones to be sons of Abraham. And accordingly the very heart of our Being, our central and most essential Life as Christians, is this Family Life, not the Individual, not the National Life: though the former is necessarily implied in, and though the latter as necessarily grows out of, this all-important and absolutely central Form of our earthly Being. Our Lord's witness to this truth is unceasing; and if we cannot come as children to the Father in Him our elder Brother, we cannot come at all.

To this truth He witnessed as well in His death as

in His life. For as Abraham, the founder of the Patriarchal or Family Life in its symbolic reality, had not so much as a burial-place of his own in the land, but was constrained to buy one of Ephron the son of Zohar its rightful owner; even so Christ, the founder of that Real Family in heaven and earth which shall never become extinct, (for this Israel perishes not,) but shall bear his Name through all eternity, had not, in his life on earth, where to place his foot or to lay His head, and in His death was, like Abraham, constrained to make his grave with the rich.

To this truth He witnessed in his legislation. For though the Command, THOU SHALT NOT STEAL, (which, as we have seen (B. i. p. 159), takes us beyond the limits of the Family, and within those of the National Life,) having been once pronounced by God, ceases not, and cannot cease, to be valid; yet, as being *in this distinct form* peculiar to the National, and alien from the Family Life, it actually disappears, as a distinct Law, from our Lord's final legislation on the Mount; and it is there comprehended in a larger Law, belonging no less to the Family, than to the National Life; namely, in the Law which enjoins us to deny and renounce all falsehood whether in word or deed, as being in both, falsehood before God, and to our sworn Covenants with Him. (B. i. p. 178.)

To this central truth He witnessed in teaching us how to pray. For when we pray, that is, in the chiefest and truest energy and act of our Spiritual Life, we are to contemplate and commune with God, not as our Creator, not as our Sovereign Lord and King, but as our FATHER.

And, as we shall hereafter find, that fifth Commandment of the Decalogue, which is given chiefly to guard and aid the unfoldings of our spiritual discernment, exercises this growing insight into the Holy, chiefly by teaching us the honour due to God and to His Church, as these can be expressed to our human understanding and natural affections by the honour due to our earthly father and our earthly mother.

Perhaps, however, the most remarkable witness to this truth was given after Christ had ascended to His Father and our Father, and had poured forth from on high the promised Spirit, that Spirit of adoption which should cry in our hearts, *Abba, Father*; that Spirit of paternal and maternal comfort which should not leave us orphans.

It was at Pentecost that this true and enduring LIFE OF THE FAMILY was at length fully constituted, and that it immediately manifested itself in the fair and unreturning bloom of a holy childhood. We know that this was the point of time wherein the true spirit of the Family Life *could* manifest itself most distinctly, for we know that in fact this Life was not and could not be immediately unfolded into that fuller Life of the entire Community or Nation, towards which it ever tends. We know that at this special point of the Church's history, such a development had not as yet begun. And as we know this for an historic fact, so we are conscious that in the Divine order of Growth, the Family Life is essentially prior to the National—is so, both as the perpetual underlying condition of that more completely organized Life, and as necessarily prior in time to any genuine historical unfolding of it.

Accordingly, we find that at this special point, and until God had provided for the constitution of Christian Societies, which might contain the Spirit of the Family Life under those more definite forms of outward as well as inward Law which National Communities require, this guardian Law of Property was in abeyance: not because it ceased to be in force—for its permanent validity and heightened sanctity were awfully witnessed to and vindicated in the deaths of Ananias and Sapphira—but because when and in so far as men have all things in common, the words, THOU SHALT NOT STEAL, become simply unmeaning: because then the Idea and the Law of Property disappear together.

Although, indeed, this temporary Community of goods was most real, and though it sprung immediately out of the strong sense of that new and perfect oneness into which men had just been brought by Christ and the spirit of Christ, yet it did not for any one destroy the reality, or abrogate the Law, of Property; but only left them in abeyance for such of the brethren as had freely determined to renounce their property, though effectually protected by that Law in the possession of it. And this we are most carefully taught. “Whilst it remained was it not thine own, and when thou hadst sold it, was it not in thine own power?”

Thus we see why at first they had all things in common, and also why this was only at first. For in the final constitution at Pentecost of the Christian Family Life, that Life of free obedience to the whole *outward* as well as *inward* LAW OF TRUTH which is the genuine Life

of Christian Nations, was also finally constituted ; that it might thenceforth ever advance under the proceeding Spirit, towards its ordained perfection. So that in the Christian Code, as now become the fundamental outward as well as inward Law of every Nation's Life, the two Ideas and Laws of Property, as outwardly guarded, inwardly unguarded, subsist amicably side by side ; the lower and outward Law ever rendering possible our obedience to the higher,—the higher and inward Law ever giving to the lower its Christian meaning and import. And thus it becomes as it were the paradox of the Kingdom of Christ, that its inward Law forbids us to exact or grasp that which its outward Law allows us to take and hold.

We cannot constitute a Christian Nation unless the Commandment, THOU SHALT NOT STEAL, be of force, and this commandment cannot be of force unless it is actually enforced by fitting measure of punishment. And of this measure the true ground is and will ever be the Law of Retributive Justice, AN EYE FOR AN EYE, A TOOTH FOR A TOOTH.

But, on the other hand, we cannot constitute a Christian Family, nor will the spirit of that great Family which in heaven and earth is named after Christ, unceasingly and growingly animate all Christian nations, unless this central guardian Law of Property, AN EYE FOR AN EYE, A TOOTH FOR A TOOTH, be accompanied by a more Spiritual Law ever dwelling as it were over against it, ever exercising with regard to it a friendly and corrective antagonism ; an antagonism which becomes absolute when we are looking with a single eye to the Christian and Spirit-

tual edification of the Individual Man ; and when the question is, what course of conduct, obedience to what directions, will best work together with his daily renewal ?

Now this daily renewal of the Individual Man is precisely the central drift and aim of the legislation we are considering, and therefore *here this antagonism does become absolute*. It has been said to them of old time, " An eye for an eye, a tooth for a tooth. BUT I SAY UNTO YOU, If any man will sue thee at the Law, and take away thy coat, let him have thy cloak also."

Now the man who would indeed bear witness to and avail himself of Christ's order and method for raising him out of his unholy and unblest condition of selfish insulation from his brethren, into that holy and blest condition of spiritual or real oneness with them which in the same Christ is now constituted, will do this most effectually by acting out in spirit and in truth, and if God demand it of him, to the very letter, this central injunction of the distinctively Christian Law. Its outward Commandment, based on that lower Idea of Justice which assumes us to be mere Individuals, says, You have a right to your own ; take and maintain it. On the other hand, its inward Commandment, based on that higher Idea of Justice which sets forth our larger Spiritual unity in Christ, however opposed it may be to the letter of the former outward Commandment, is, when once we discern it as spoken *of a different subject*, a different PERSON, not really opposed to its Spirit. The Person addressed by this Law in its Christian sense, is no longer the Indi-

vidual Man, but a living Member of the Body of Christ ; and that which, as a mere Individual, he holds as his own, he now holds in common with all who, whether actually or in God's purposes, are together with him Members of the Body of Christ.

In proportion to the degree in which a man thus discerns and obeys this Law, will be his own solid building up in Christ, through the effectual mortification and denial of the unchristian Self within him.

Doubtless there are important practical limitations to this principle. We may not thus subserve merely our own edification. This lower form of Justice or Righteousness must, as an essential condition of that higher, be borne witness to and acted out. And to do this, in our own persons, is not seldom a sacred duty. Nor are the two principles so incompatible as might be supposed. We may even conceive cases where a slight variation in the circumstances would make it our Christian duty to obey one rather than the other of these antagonist Laws, or, what might seem impossible, to obey both of them. For example, your barn has been robbed, and you have watched and seized the culprit with your corn in his possession. He is a poor man with a family, and has borne in the main a good character : but other thefts have taken place in the neighbourhood, and some suspicion has before fallen on him. He pleads for mercy, and alleges poverty and sharp distress. What is to be your conduct ? Your duty under God, to the Community or Nation of which you are a member, as it is under Christ's *outward* Law, as it is a *State*, and as its well-being and even existence rest

on protection to Property, demands that you should prosecute, that you should put in force the retributive justice which is the ordained guardian of Property,—that you should act on that lower Law, AN EYE FOR AN EYE, A TOOTH FOR A TOOTH. Your duty to the same Community, as it is under Christ's *inward* Law, as it is a *Church*, and as all its members are in Christ brethren of one Family, members of one Body, is to obey the Law of READILY YIELDING AND FREELY IMPARTING OUR OWN, which is the inward and spiritual Law of the Life of this Community:—to acquiesce therefore in the loss, nay, to give him, if not another measure of corn to supply his bitter needs and to still the hungry wailings of his children, yet some other gift which may best effect this. Do we say that a right practical decision in such cases is not difficult? far from it. On the contrary, these are the very occasions for exercising and forming a reasonable and Christian discretion, a sound spiritual discernment. And the exercise of such a discretion under given circumstances may well and rightly lead a Christian man on one occasion to prosecute, on another, instead of vindicating his own by Law, to keep the matter secret, and to give more than has been taken; on another, both to prosecute and to give. And some one of these courses he will adopt, independently of his own immediate feeling. Now such cases do, as we have said, involve the exercise of a practical Christian wisdom: their difficulties are not only real, but so great, that without this Law of Christ, and a genuine discernment of it as a whole, in its inward import as well as in its outward form, we could not

effectually overcome them. Nor can we deal with them successfully in each case as it arises, even with the aid of this Divine legislation, unless we deeply enter into its principles by sustained meditation and obedience up to the full measure of that power which is ever granted to our earnest aspirations and strivings.

It would be inconsistent with the order observed by our Lord in the Sermon on the Mount, to set forth at present His distinct and pointed enunciation of those limiting principles which are necessary for our practical guidance in such cases; for in this great Body of his legislation He is laying down THE THINGS TO BE DONE, not the method or the limitations to be observed in doing them. We may however so far anticipate that enunciation, as will enable us to discern its import and bearing more readily, so soon as in His order we have arrived at it. With this view we may affirm that one main limiting principle which ought to guide our practice in such a case is involved in the question, What, on a really charitable estimation, have we reason to believe is the *most* merciful conduct on our part which our offending brother is capable of receiving, without injury to his permanent well-being? This principle reconciles our own truest interest with his, and so with that of the Community. By thus acting, we obey in the highest degree, consistent with his real advantage, that more inward Law of THE KINGDOM, a complete obedience to which does, as we have seen, conduce most effectually to the raising us out of our selfish nature and selfish interests, into that true and spiritual oneness with the brethren, which is now consti-

tuted and ordained for us in Christ. This principle does not indeed preclude the exercise of our discernment as to what degree of Christian mercy our erring brother can thus bear, but it effects that measure of practical limitation which for a reasonable and spiritual Being is sufficient,—more than which would leave him without a genuine exercise of his growing powers of insight and Christian judgement.

Thus we see that, practically speaking, this second or central Commandment in the LAW OF THE KINGDOM must continue to be of force both in its outward and inward Form, both in its negative and positive import. In all these bearings it must continue to be obeyed.

Again, we have already seen with regard to the Individual Life how the first Commandment in this LAW OF THE KINGDOM builds onward from the first in the LAW OF THE NAME; inasmuch as the power of meekly suffering an injurious blow necessarily presupposes the power of being more than conqueror over causeless anger. And here in the same manner we see at once that the Second Commandment in the LAW OF THE KINGDOM, as the Guardian of our higher and more real Family Life in Christ, builds onward from the Second Commandment in the LAW OF THE NAME, as the Guardian of our visible and natural Family Life. For, if we cannot deny ourselves in lawless pleasures, how can we, for the sake of others, and in the spirit of this Christian brotherhood, deny ourselves in lawful satisfactions and enjoyments? how can we, by readily yielding or freely imparting to our poorer brethren in Christ that property which represents and procures for

us those gratifications, make to ourselves lasting friends of the mammon of unrighteousness ?

And so again it will be found with regard to the third Commandment, WHOSOEVER SHALL COMPEL THEE TO GO A MILE, GO WITH HIM TWAIN, which here also has special reference to that larger reasonable and spiritual Life of the Christian Community, which rests on, and is ever proceeding out of, the central Family Life. If we be not true to those relations which bind us together in the oneness of a natural Community, how can we be true to the closer and more real relations which centre in Christ our Prophet, King, and Priest, and which bind us together in the larger and fuller oneness of a Christian and spiritual Community? If we be not yet of power to fulfil the duties which belong to us as members merely of a *Civitas hominum*, how shall we be found able to fulfil the larger and broader Law, this royal Law of liberty, which guards and determines the more excellent life we lead as members of a *Civitas Dei*, of a Christian nation, of a State, which is also a Church, of a human, which is also a Divine Polity? It is plain that with regard to these relations also, we must be just in the lower and natural, before we can be just in the higher and Christian, meaning of the word : just, before we are generous ; just, before we are merciful and self-denying. Now it is precisely this lower Justice, this simple Truthfulness, which is set forth and guarded by the third and fourth Laws of THE NAME, by the Laws of TRUTH, that is, both in its negative and positive bearing, the twofold Law which commands us to deny all falsehood, to affirm all truth, whether in word or deed,—*not* to be *false*,

but to be *actively true*, to all our Covenants, explicit or implicit, and specially to our National Covenant with God. Now this Commandment of TRUTH AND TRUTHFULNESS which comprehends and realizes the two preceding Commandments, and which thus draws to a practical head the whole LAW OF THE NAME, might be not unfruitfully contemplated as *implicitly* containing in itself the whole LAW OF THE KINGDOM also, and especially this its Third Commandment, which we are now considering. For to this end it is only necessary that we should discern what is THIS TRUTH of our Life, as it is THE LIFE OF THE KINGDOM NOW FULLY CONSTITUTED IN CHRIST, as in Him each individual man is not merely an Individual Christian, not merely a member of a Christian Family, but also and chiefly a member, in Christ and the Spirit, of a Christian Community, in all its outward as well as in all its inward relations. It is for THE TRUTH of these relations, for our TRUTHFULNESS to them, that our Lord is here legislating. He is telling us, that in this higher Truth, the Truth of his Kingdom as come on earth, the truth of His revealed and imposed Name as now become His revealed and established Kingdom,—our possessions and resources, our time and energies, our personal services and labours, cannot in the last resort be claimed for ourselves, or even for our families after the flesh. He is giving us a Law embodying this Truth in a corresponding practical discipline, a discipline the main drift of which is, as before, the effectual casting forth from the spirit of man, all that most centrally opposes itself to the realizing that renewed state of it which corresponds to this truth.

Is such then indeed the character of the Law before us, and does it, like its preceding Laws, strike at once and effectually the very heart of the evil it is aiming at? We hesitate not to reply, that the Law, WHOSOEVER SHALL COMPEL THEE TO GO A MILE, GO WITH HIM TWAIN, however brief and simple in its form, does really and effectually embody the very spirit and aim we are speaking of. And first, as the Law against falsehood combines in one the two Laws which precede it, against murder and adultery, because these are the capital falsehoods, the one against the Individual Life, the other against the Family Life; even so does this Law combine in one broader Law the two which precede it; namely, the first which enjoins the meekly suffering violence done to our person, the other which enjoins the meekly suffering violence done to our property, and the personal unwillingness and backwardness to avenge our own wrong even by the enforcing of public or jural Law. This third Law does, I say, clearly comprise both them in its larger import; and, indeed, the very word employed might well lead us to its special bearing on those larger and more public relations we have as Members of a Community, as Individual Elements of a real National Life; for this word ἀγχαρεύειν belongs primarily and properly to services demanded of the individual by the Nation of which he is a member, services implying an appropriation more or less absolute by the Nation, not merely of the *person*, not merely of the property of its subject or member, but of the means by which he lives, of his time and personal exertions, of all that he has and all that he is.

Let us observe, next, how in this Law as in the two which precede it, the thing enjoined, whether it be doing or suffering, is at once raised above the character of a mere *opus operatum*, is at once ennobled by an inward freedom. In the first Law, the exponent of this inward freedom is the turning the other cheek; in the second, the forbearing to have recourse to Law, it being in our power to do so; and in this third, (which involves and carries out the two former), it is the willingly going another mile with the person who has forced us to go with him one. In all these there is an element of compulsion, and an element of freedom, in all that of freedom is ever rising into predominance, till it becomes paramount in that last Law of THE KINGDOM, GIVE TO HIM THAT ASKETH OF THEE, AND FROM HIM THAT WOULD BORROW OF THEE TURN NOT THOU AWAY, which is not so much a fourth distinct Law, as it is THE POSITIVE COMMANDMENT necessary to complete EACH of the three preceding negative ones; and hence especially we see the appropriateness of the whole LAW OF THE KINGDOM as lying centrally between the LAW OF THE NAME, wherein the principle of compulsion, of a force put upon our unrenewed self outwardly and inwardly, predominate, and the LAW OF THE WILL, as renewed from day to day, wherein the element of freedom finally predominates, and becomes all in all. For the Law of the Renewed Will, which no compulsion can reach, and in which force has no part, is at once the Royal Law of Liberty and the Law of holy Love.

And now, perhaps, enough has been said on this central Body of Law to give some insight into the order

and method wherein our Kingly Legislator builds up His chosen nation, His peculiar people. He does it by no construction of an intricate Polity, as the heathen legislator attempted to do it; he does it by building up the Citadel and Temple of the Body and Spirit of man, rather, let us say, by so renewing the Individual man in Body, Soul, and Spirit, in Intellect, Affection, and Will, as to make of him a living stone, fit for his appointed place in that divinely human dwelling. We see, as this holy legislation unfolds itself, how it determines and guards the Being of man in those implanted and growing capacities, powers, and energies, which not only render him capable of this citizenship and true churchmanship, but which are perpetually demanding for their proper satisfaction these states and conditions of our genuine earthly Life; demanding them, I say, no less vehemently and effectually, than our human affections, in their fulness and truth, demand that pure Family Life, which is their proper home.

THIS LAW OF THE KINGDOM, from its deeply important and absolutely central character, has seemed to justify us in dwelling on it more at length than on any other portion of the Christian Law, even as we found ourselves, in considering the Beatitudes, compelled to bestow special attention on the Blessed Temper of CHRISTIAN MOURNING, which corresponds to it, and on its proper Aspiration, THY KINGDOM COME. Nor have we even thus been able to do more than present in mere outline this very important part of our subject; though we would fain trust that enough has been said both to set forth its own essential

character, and facilitate our discernment of the remaining portions of holy Law, as all having a reference more or less direct to this central legislation of THE KINGDOM, this central Christian Law of accepting evil and imparting good.

Specially, with regard to the immediately succeeding Body of Law which in our view corresponds to the Blessedness of the MEEK, and to the Aspiration, THY WILL BE DONE, we shall find that whatever pains may have been taken to enter into the spirit of this central Law of the Kingdom, by devout meditation on it, by earnest Aspirations and strivings after obedience to it, the more fully shall we be prepared for effectually discerning and freely subordinating ourselves to this succeeding LAW OF THE RENEWED AND EMANCIPATED WILL.

Before, however, we pass onward to the final Law of holy Love, let us dwell for a few moments longer on this last Commandment in the LAW OF THE KINGDOM, not as it realizes our ordained Communion with Christ in the brethren, for this would at present lead us too far, but as it is the Spiritual link which gives unity and power to the LAW OF THE KINGDOM, and which also livingly connects it with the LAW OF THE WILL.

With regard to the LAW OF THE NAME, we have already found (B. I. pp. 164, 171), that the fourth positive Commandment, of speaking and doing the Truth, gives practical reality to each of the three preceding negative Commands, enjoining the denial of those capital falsehoods which destroy the truth or true Being of our threefold Life in each of its constituent elements. And

even so in this LAW OF THE KINGDOM, the fourth or last Commandment, GIVE TO HIM THAT ASKETH OF THEE, AND FROM HIM THAT WOULD BORROW OF THEE TURN NOT THOU AWAY, we have already seen in part the very same character of a complemental or positive Law, giving to each of its immediately preceding negative Laws that fulness of reality and life which they would otherwise want, and wanting which they would not, nor could effectually minister to our building up. Let it be granted that you are of power to forgive even the passionate blow of your younger brother in Christ, that you can patiently suffer him to take from you what your Heavenly Father allows you to call your own : be it that your sense of brotherhood, your feeling of brotherly kindness, is yet stronger than this, that you can really give up your own way to go his way, and to do willingly what he would have you do ; still there is something wanting to the full sense of brotherhood, to the full power of brotherly kindness. There must be more than mere passive acquiescence, there must be a nearer approach to true freedom, more satisfying manifestations of real affection, than acts even of unreluctant acquiescence. The difference, the line of distinction, may not be very broad, for continuity is a pervading principle of this Divine legislation. Nevertheless, not to vindicate our own is one thing, freely to impart it (when asked for) is another. It is indeed *the* other thing which is yet wanting to the realizing in act the great newly-revealed Idea of our brotherhood and oneness in Christ, that Central Idea, through the realizing of which His Kingdom comes on earth in ever growing

power. And it is therefore *the* other thing for which the LAW OF THE COMING KINGDOM is concerned to provide, for which by this fourth positive Commandment it does actually, and, in so far as we obey it, *effectually* provide. And here in the order of our investigation we have arrived at the point of transition from this CENTRAL LAW OF THE KINGDOM to that FINAL LAW OF THE WILL, which is at once the Law of our highest Spiritual freedom and of our holiest Love.

CHAPTER II.

LAW OF THE WILL.

THE Body of Law which we have designated as the LAW OF THE WILL, as the LAW, that is, corresponding to the Aspiration, THY WILL BE DONE, and to the Blessed Temper of MEEKNESS, is comprised in Matt. v. 43, 44, YE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY. BUT I SAY UNTO YOU, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU.

Let us then here begin by examining the first of these Commandments, that, namely, given to them of old time, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY, and we shall find that, like the other Laws presented by our Lord, as given to them of old time, it is not abrogated or superseded but rather adopted and carried out by Him, into all its fulness of import: although there is here also a pointed antagonism between this Mosaic Command, and the more Spiritual Code of Law which corresponds to it. This antagonism between the *inward* and the *outward* LAW OF THE WILL is similar to that already observed between the inward and outward LAWS, as well OF THE NAME AS OF THE KINGDOM; and we shall find that these antagonist Laws may here also be similarly reconciled.

We have already seen that the two *outward* Codes of

the NAME and of the KINGDOM determine and guard our threefold Life in its *outward* acts and manifestations: the first, by three Commandments forbidding Murder, Adultery, Perjury; and by a fourth enjoining THE POSITIVE FULFILMENT OF THOSE VOWS OR COVENANTS WITH GOD, ALL VIOLATION OF WHICH HAD BEEN THUS FORBIDDEN; the second, by one comprehensive Commandment ordaining PUNISHMENT, AND ITS TRUE MEASURE, for all such violations.

And now our Divine^e Legislator presents, in connection with this final LAW OF THE WILL, another Commandment similarly set forth, and apparently belonging to this same order: namely, to that order of holy Law which guards and determines our genuine human Life in its *outward* acts and manifestations. Also, this Commandment is the *last* of those brought forward by our Lord on the Mount as having been given to them of old time.

Now, assuming our interpretation of the former Laws of this *outward* order to be the right one, assuming that they do thus gradually build up and constitute an effectual determination and guardianship of OUR OUTWARD AND VISIBLE LIFE; what is there yet wanting to the completeness of this determination and guardianship? And if there be any such want, is it met by the Law now before us? And, lastly, since this Law, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY, is, *in this special order, the last* presented by our Lord; is it, in conjunction with those which precede it, sufficient to meet *all* the fundamental legislative requirements of our outward and visible Life? To these questions we reply, that there is such a want, that this Law does meet it, and that in doing so it com-

pletes the determination and guardianship of our genuine threefold Life in all its essential *outward* manifestations.

How it fulfils these offices we shall understand most readily by looking at it first historically. No one can for a moment doubt that this Law constitutes an addition to the foregoing outward Laws, which was absolutely essential to the complete and effectual determination and guardianship of the Jewish National Life. The witness of their whole history is so clear on this point, that we may not waste words in proving it. This hating their enemies, was found ever to be a condition of their well-being, and even of their Being, as a nation, not less essential than the loving their neighbours. Why this was permitted to be so, what was the nature of this hate, how such a Law, or obedience to it, is consistent with the declaration that God is Love, may not be so clear : but that this Law was at once an essential and a final addition to the fundamental Laws of the Jewish Polity, will, I am persuaded, become more evident the more deeply we consider it. To present the grounds of this position with any tolerable fulness, would be inconsistent with our present object. The more important of those which are historical, must be familiar to every one adequately conversant with the Old Testament History. The reasonable and intelligible grounds on which it rests, we must be content with briefly noticing ; though these are by no means unimportant ; since it is on such, that many will be prepared to admit or to deny that this outward Law continues to have for us any practical meaning. It might have been, they will say, and indeed we feel ourselves bound

by the historical facts to admit, that it was, a Law essential to the complete determination and guardianship of the Jewish National Life ; but we perceive no intelligible sense in which it can be applicable to our own. *We* live under a Law of love ; and so far from hatred of our enemies being allowable for *us*, we ought to have no enemies, and all war ought to be at an end.

Now in answer to this objection it may be remarked, that the presumption in favour of this Law having some real and practical meaning, not only for the Jew but also for us, is very strong ; inasmuch as it has been already perceived that each of the preceding Laws here similarly set forth by our Lord, as given to them of old time, not only has such a meaning, but constitutes an indispensable element of that compactly organised Body of holy Law, whose office is to guard from violation the *outward* and visible acts and manifestations of our genuine human Life. And this argument will be strengthened when we remember that no word which has once issued from the mouth of God ever really perishes, still less any one of these great Legislative Words, of which no jot or tittle shall pass away. And if we are so far prepared to regard this outward LAW OF THE WILL as being permanently of force, the same principles will lead us to infer that, *for us*, it is ordained to regulate the *outward* rather than the *inward* Life ; for such we have found to be the special office of each of the Laws already presented by our Lord as having been given to them of old time.

Accordingly we shall find that to the complete determination and guardianship of our *outward* Life in its

genuine fulness, this fundamental Law, and this alone, is still wanting.

If the integrity of the Jewish National Life was in itself and in its ever-unfolding results a thing very holy in God's eyes, a thing worthy of His most jealous guardianship; not less holy in His eyes, not less worthy of His guardianship, is the integrity of each Christian Nation's Life. And though we freely concede to the objector, that under the actual dispensation of Christ and the Spirit there *ought* to be no war, we would remind him, that neither the affirming nor the conceding this abstract proposition furnishes any solution to the all-important practical question,—by what means is a Christian Nation to preserve its integrity, or even its National existence, when assailed by force of arms? The Society of Friends has indeed been consistent in this matter up to a certain point. It has not selected this one Commandment alone from the whole Code of outward Law here presented by our Lord as having been already given, but it has added another: that, namely, which forbids the breach and ordains the fulfilment of our oaths to God. And these two, out of all this compact Body of outward Law, it affirms to be absolutely and wholly at an end for us; inasmuch as the very subject-matter on which they legislate is by our Lord for ever taken away:—all swearing, whether judicial and solemn for the end of controversy, or irreverent and profane; all war, whether for unholy aggression and lust of power, or for the maintenance of a Nation's Life, being now absolutely unholy, absolutely and finally forbidden by God.

Far be it from us to speak disrespectfully of this Society, or to undervalue the conscientious witness it has borne to the great principles of Christian Truth and Christian Peace. Still we must affirm, that only as existing in the bosom, as tolerated and protected by the Laws, of a Nation whose existence and well-being are guarded by a larger and truer interpretation of these Divine Words, could it have continued to bear this witness; and that only through the subordination of each National Life to that larger and truer interpretation which recognizes both these Laws as having, for us also, a most real and practical meaning, can any effectual progress be made in realizing those very principles of truth and peace to which it so zealously bears witness. We shall find that this whole framework of outward Law is too compactly joined together by God, to be thus capriciously or wilfully put asunder by man. Together as a whole it must stand or fall. We may call it, as in one sense it is, *outward Law*. Nevertheless this Law, and obedience to it, are the counterparts, the conditions and the symbols, of inward Law and inward obedience. We may regard it as, in its outwardness, a mere scaffolding, which, though useful once, has now done its work, and should be taken down: but we shall find that it is a scaffolding absolutely essential to the building up of the Being which in Christ we ought to become; and that until we are built up to the measure of the stature of *His* fulness who is the Head, it must ever stand.

But of what nature, it may be again demanded, is this Christian hate; or is hate, in any form or under any cir-

cumstances, enjoined or permitted by our Lord? Clearly it is so: for not only are those that love Him to see that they hate the thing that is evil, but if any man hate not father, and mother, and brethren, yea, his own soul, for Christ's sake, he cannot be His disciple. But it will be replied, this last is a hatred of degree only, and the declaration is but a brief and pointed way of saying, that the love we bear to our kindred must be *as* hate compared with the love we bear to Christ: just as in things natural we call lower degrees of heat, degrees of cold. And this reply is a true one: only let it be remembered, that if the conduct demanded of us by our love to Christ clash in any respect with the conduct flowing forth from our love of kindred, we must at once by preference do the things demanded of us by the love of Christ—for loving him aright or above these, implies the so doing His words.

And in so far as we have arrived at the Christian truthfulness of a renewed mind, we shall not only do this, but do it heartily and willingly. Our natural reluctance will be absorbed and overcome in our spiritual readiness. And, if we be wholly in God's order, we shall even do it freely and joyfully.

Now this is sufficient to furnish a practical solution to the difficulty before us. We may not be able to determine exactly the kind or degree of hate wherewith we must hate those who would invade our Country, who would destroy or violate the integrity of our National Life. It may be a kind of hatred, which, like the hatred of parents spoken of by our Lord, is not incompatible with love; but whatever be its essential nature, practically speaking, it must

issue in resistance even unto death to such unholy aggressions. And moreover, if these outward acts of resistance be consistent with the Will of God, and the order of Christian duty, as we hesitate not to affirm they are, there ought to be no inward reluctance in performing them. We enter more fully into the Divine order in proportion as we perform them with more truthful freedom, and we are then only, entirely and absolutely in that order when we perform them with absolute truth, that is, with our whole heart and soul. Now the inward movements and feelings of our hearts which issue in such warfare (with whatever degree of Christian love they may be compatible,) must at all events partake more of the nature, and more truly deserve the name, of hate, than any feelings towards our kindred which Christianity can enjoin or recognize.

Again, there must evidently reside in the National Personality, under whatever form that Personality may come to its head, an effectual power of enjoining on its members the performance of such National duties. This is a portion of outward Law, the true spirit of obedience to which has already been prepared by the third Commandment in the inward LAW OF THE KINGDOM. Such a power in each Nation is essential to the continuance even of its existence; and all provision for its WELL-BEING must clearly be futile unless essential provision be first made for its MERE BEING, for its existing at all. In virtue then of this Law, the enemies to the outward Life and well-being of a Nation must be dealt with by that Nation, no otherwise than it deals with the enemies to the outward Life of its individual members. They must, that is, be

resisted to the death by the Nation, and cast forth from its bosom ; and the righteous indignation with which this is accomplished and wrought out, is the HATE here spoken of. We are at present purposely confining ourselves to the most important bearing of this Law ; but it will at once occur that the enemies to the outward Life of the Individual, and of the Family, were, together with the violators by Idolatry of the National Life, to be *hated, in the same manner* :—that the murderer and adulterer were, even as the idolater, to be stoned without pity *by the congregation*. (Deut. xvii. 7.)

It may be said, and it is often said, that to consider thus is to consider too curiously : that the whole affair of war, in whatever shape, is a terrible and unintelligible necessity, absolutely unholy and unchristian : that even though we may be compelled by the arm of Law to serve as soldiers, and though we may endure this because we cannot avoid it, the less we think about it and try to reconcile it with our ideas of right, the better ; as such a reconciliation is wholly hopeless, and the attempt only increases our sin. Let us however remember, that a man's condemning himself in the thing which he yet allows is of the very essence of sin ; and that a clear insight into the undoubted truth that a Christian man may not only lawfully bear arms, but cannot *lawfully* in God's sight refuse to do so when his country requires it of him, is most important to the clearing innumerable consciences from a very heavy sin.

Let then this outline, however meagre, suffice for the present to indicate the place and bearing in our scheme

of this last of those fundamental Laws which determine and guard our complete Christian, or Lawful and Spiritual, Life in its *outward* Realities and manifestations. The reader's own meditation on the example and teaching of Christ will best shew him how he may separate the evil and hostile act from the evil and hostile agent, the sin of Amalek from the sinners the Amalekites: how with our greatest English conquerors, and our bravest English sailors and soldiers, he may reconcile the sternest outward hatred with the tenderest inward love for his country's foes: how those whose Will is at one with the Will of God cannot but hate the Evil Will and the thing that is evil: how the sinner must be really and finally hated only in so far as his Will is really and finally opposed to the Will of God; for the holy personal Will cannot love, but must hate, the unholy.

Nor can we be better prepared for discerning the inward Law of the WILL, than by such a discernment of its outward form. And first, even Plato could perceive that such tyrannous invaders of a nation's rights and Life, if ἀκόλαστοι, can only become more incurably evil, more hopelessly miserable, by such impunity; so that to resist and overthrow a tyrannous invader is doing him the greatest and indeed the only kindness in our power; so to punish him is the only manifestation of our inward love towards him which he now permits us to put forth. And herein we have at once a real principle of reconciliation between the outward and inward Commandments of this LAW OF THE WILL which appear to be so cuttingly opposed to each other. As, in the LAW OF THE KINGDOM, we found the

antagonism melt away, as our insight became clearer, between its outward Commandment, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH, and its inward Commandment, PATIENTLY TO SUFFER EVIL, READILY TO IMPART GOOD; so here, we begin already to see that a similar opposition is capable of a similar reconciliation; and that as this outward LAW OF THE WILL is absolutely necessary to the further and final unfolding of our outward and visible Life, so is its inward LAW absolutely necessary to the further and final unfolding of our inward and Spiritual Life. We see that to hate evil and to love good, is a fundamental and essential Law of the renewed or holy Will; that so long as evil exists in the world, this Law can never want an important practical meaning. We see that such a meaning is distinctly brought out for our instruction, in this last great guardian Law of the Jewish National Life, and illustrated in every page of the history of that Life. Lastly, we see that this illustration is carried on through the history of every Christian State that has yet existed, and that each Christian Nation must, as it is a *State*, as it has an *outward visible Life* which cannot be rent asunder from its inward Spiritual Life, render a true obedience to this Law, or perish, as a Nation, from the face of the earth. For all other wrongs which have hitherto met us in our examination of the Christian Law, we have seen that God has provided other remedies; but then all these other wrongs are violations of the Individual or of the Family Life in its Being or in its integrity, and the remedies for them as well as the wrongs themselves, we have seen to be taken out of Indi-

vidual, or Family jurisdiction and vindication, and to be lodged in the larger jurisdiction and vindication, in the more capacious bosom, of the Nation, as of a great temporal and spiritual Personality, which under God and in Christ is in itself complete. For this final outward Law, therefore, there is not sufficient room WITHIN that bosom: it cannot have its full, its highest practical and enforceable application within the limits of the National Life. But in every part of this outward Law we have had to do with outward and visible, with practical and enforceable applications; and for this its last Commandment also, we clearly discern such an application. But we discern it as normally remedial, in the last resort, of the wrongs which one Nation inflicts on another, not of those which Families or Individuals suffer from each other as members or elements of the same National Life. Moreover, we find no outward and enforceable Law in the whole Divine legislation which supersedes this or presents an available substitute for it.

On all these grounds we are prepared to accept and to present it as the Law which completes the determination and guardianship of our human Life on earth in its fullest definite and visible form. And we thus accept this Law, first, as being divinely ordained, and next, as recommending itself to our human reason, to our consciences enlightened by the light of Christ and of His Spirit energizing in the Church, and manifesting Himself in the Church's history.

In examining the LAW OF THE WILL, we have now briefly considered the Commandment, THOU SHALT LOVE THY

NEIGHBOUR, AND HATE THINE ENEMY. And in accordance with what has been said, this Commandment, though it *implicitly* contains the corresponding *inward* Law, may be rightly designated not only as the primal, but as the *outward* form of that Law. When contemplated in its largest bearing as the ordained guardian of the complete National Life in its *outward* manifestations, it might not unfitly be called the *State* Element of this final LAW OF THE WILL. Or, again, we might designate it by another word which has recently been employed by a high authority on the philosophy of Law and Morality, as the *Jural* Element or portion of this Law; and the use of this term, in a sense somewhat modified from that in which its proposer has employed it, may aid in throwing light on the real character of this LAW OF THE WILL, as it was given to them of old time. Let us for a moment regard this Law, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY, as the *Jural* basis, the necessary underlying condition of the corresponding spiritual LAW OF LOVE EVEN TO ENEMIES, in the same manner as we have already seen that the Law, AN EYE FOR AN EYE, A TOOTH FOR A TOOTH, is the true *Jural* basis, the absolutely necessary underlying condition of its corresponding and centrally Christian Law, that namely, OF ACCEPTING EVIL, AND IMPARTING GOOD. In this central LAW OF THE KINGDOM, the notion of such an underlying *Jural* Law, of a Law that is, enforceable under God through human witnesses, before human tribunals, and by the sword of Temporal Justice, is perfectly clear. Without such *Jural* guardianship of Property, the higher *moral and spiritual* LAW of freely imparting it,

could not be fulfilled. For if Property were not so guarded, there would be no Property to impart. In this case the *Jural* LAW OF THE KINGDOM contemplates each member of the great Christian Family in his *distinctness* from all the other members, whilst its corresponding *moral or specially Christian* LAW contemplates him in his *unity* with all other members of that Family: and thus his complete position and state, both as a Distinct Individual, and as a Living Member of that great Family, is taken account of, determined, and guarded.

And now let us for a moment regard this matter in its highest aspect. Let us contemplate each Christian Nation, or Polity in Church and State, first in its distinctness as an Individual Member of the great and ever-growing Christian Family of Nations:—for, indeed, the idea of the Family Life centrally pervades that of the National Life even here.

And next, let us regard each of these Nations as it exists, or ought in God's order to exist, in its genuine Christian and Spiritual Unity with all the rest.

Then shall we find that it is with this final LAW OF THE WILL even as it was with that Central LAW OF THE KINGDOM: we shall find that its outward Form, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY, is the Law which determines and guards the Being of each Nation in its distinctness; that the corresponding and absolutely Spiritual Law, THOU SHALT LOVE AND BLESS, AND DO WELL TOWARDS, AND PRAY FOR, THINE ENEMY, is the Law which determines and guards the true Being of each Nation as it is a member, or living element, of this

Universal, Christian and Spiritual Community or Brotherhood of Nations. And as in the preceding LAW OF THE KINGDOM, so here we shall find, further, that without this underlying condition, without a Law permitting and enjoining each Nation to maintain the integrity of its own National Being against all assailants, to maintain this integrity by no lukewarm and merely outward resistance, as though our sense of right, our knowledge of God's Will, were rather dragging us back than urging us forward in this warfare, but with a most real and determined hostility, with heart and soul as well as life and limb and worldly goods;—without this underlying ground of a true Christian patriotism, there can be no full, no worthy and final development of that real and universal brotherhood among Christian Nations as well as Christian men, in virtue of which brotherhood alone, it is possible for War to cease among them. And this is plain on several grounds. It is at once plain, if only from the consideration that, on the Quaker's principle, every Nation's Life and Being, with all the Realities and germs of good, of genuine freedom, and of brotherly and Christian love which God has entrusted to it to guard and to unfold, would be at once crushed and destroyed by the first military despot whose evil lust of dominion might be pampered by enslaving it. And although, as we have said, the idea of such an outward and enforceable Law as is necessary for this guardianship, differs slightly from our exact notion of *Jural* Law, inasmuch as we have here no recognized earthly tribunal, it will, on consideration, be found that this is a genuine use of the sword of Temporal Justice, and that

thus the two swords, the temporal and the spiritual, are under God sufficient for the guardianship of our human life in its fullest as well as in its most elementary forms. True, that this highest use of the sword of temporal justice must be a last resource. True, that the deepest and heaviest responsibility attaches to the unsheathing it for this ultimate earthly and visible warfare with the power of evil. But however strong our sense of the responsibilities attached to its exercise, we are still bound to maintain that this right to unsheath the sword of War is entrusted by God to Christian Nations. And we would further affirm, that it is only on the basis of this admitted right, that we can look forward to any solid and progressive advance in the cause of International Peace, and of such a just and generally recognized International Law as may effectually guard that peace from violation.

So soon as we have thus discovered the relation between the *outward* or Jural, and the *inward* or Moral and Spiritual, LAW OF THE WILL, to be a relation, not of absolute and hostile, but of limited and friendly antagonism, we shall have perceived that such a relation subsists between these two distinct elements of *outward*, or Jural, and *inward*, or religiously-moral Law, in each of these three great Bodies of Law; that is, in the LAW OF THE NAME, in the LAW OF THE KINGDOM, and in the LAW OF THE WILL. We shall have perceived with regard to each of these living portions of the entire Body of Holy LAW, that the outward, or Jural Form, is very far from being necessarily or actually repealed by the promulgation on the Mount of its more distinctively Christian Form; but

that, on the contrary, the continued existence of BOTH these Forms of holy LAW in a state of friendly antagonism and mutual support, is ordained by God as necessary to the effectual determination and guardianship of our complete inward and outward Life, as it progressively unfolds itself under the light of Christ, and the quickening energies of the Proceeding Spirit.

Thus, at length, we shall perceive that in this whole Body of Law, inward and outward, nothing is wanting, nothing superfluous.

In it those foundations of holy Law which lie too deep to be discerned aright without such a revelation, are revealed and laid bare to us ; while the building on these a superstructure which shall be at once consistent with them, and adapted, in all that is essentially variable, to the peculiarities of national character or position, is entrusted by God to each Christian Nation or Community, as the exercise best fitted to unfold its reasonable and spiritual Discernment.

Here, however, we are in some degree anticipating : for such a friendly Antagonism between inward and outward Law has not yet been fully shewn with regard to this final LAW OF THE WILL, though we would fain hope that it has been satisfactorily made out with regard to the preceding LAWS OF THE NAME and OF THE KINGDOM.

To confirm our view that this LAW OF LOVE AND HATE is essentially and intelligibly THE LAW OF THE WILL, independently of all arguments derived from the observed order and method of our Lord's Sermon on the Mount, we might not inaptly quote the well-considered and valuable

decision of Augustine, that the bent and sway, the real character, of the Will, is determined and manifested by that which a man loves or hates, and that nothing is finally punished, nothing finally miserable, but the Will which permanently hates good and loves evil: *Nihil ardet in inferno nisi propria voluntas*. But whether we acquiesce in this principle as a matter of faith, or whether we consider it historically or philosophically, we are equally led to the conclusion that so it is and must be.

If we regard this matter historically, we shall find that in the actual discipline and education of mankind, under God, towards a capacity for any true renewal of the Will, this element in man's Being OF WRATH AND WRATHFUL HATE is anything but overlooked or ignored in the scheme of that progressive education; that in the earlier period of this discipline it is more especially taken account of, and that there it comes forward as that fundamental element of man's actual Being which it was the main object of this earlier discipline to train and to correct. What then was the drift of this training? Clearly not to eradicate this impulse, but to give it a certain ordained direction, certain ordained bounds and measures. They were to hate their enemies. But then their enemies were the enemies also of God and of goodness, so that in them was embodied the principle of evil in a distinct, intelligible form. They were to hate and to exterminate their enemies. But then this was revealed to them through Moses, as ordained by God, as being in His order, and therefore in the order of Right and Justice. Into all the real grounds of this ordinance they might then be incapable of enter-

ing. Nevertheless, to them these grounds were manifested partially, even at first, and ever more fully in proportion as they were able to understand them. With regard to the Nations of the Land, they knew, not only that these were the enemies of God, but that the measure of their iniquity was full, and that they were themselves ordained to be the executors on them of Divine justice. Further, they knew God's purposes with regard to themselves, in thus cutting off and casting out the Heathen, and planting them in :—that so was to be fulfilled in its beginning the promise to Abraham, I will make of thee a great Nation, and in thee and thy seed shall all the Families and Nations of the earth be blessed. They knew that for this purpose it was necessary that the heathen should be cast forth from the Land, to the end this new and holy Nation might be planted in and grow there. They knew that God was doing this, not for their deservings, but for the sins of the nations, and for His own glory in the blessing and restoration of mankind. So that though their obedience rested mainly on fear, seeing they could not discern its higher ends so clearly *before*, as we are enabled to do *after* their fulfilment ; yet were the reasonable and spiritual grounds of their obedience even then in part disclosed to them and continually urged on their attention.

That they, or even that we, before whom the whole series of providential events lies unrolled, accompanied by the continuous commentary on them of God's Word and Spirit, should discover all the ends of this their discipline, in which the hostile, unsparing extermination of the pre-

vious inhabitants of the Land bore so large a part, cannot be expected. Still these things were written and done for our instruction also, on whom the ends of the world are come, and we have manifold titles and obligations to ponder, and to profit by, all the fulness of their meaning.

If then we interpret God's earlier by his later teachings, we cannot but see in them the first lines and precepts of an ever-unfolding discipline applied to that Principle of our Nature, which we are led by Divine wisdom as well as by human philosophy to regard as absolutely fundamental: that principle which in the unrenewed mind, in the children of wrath, manifests itself as WRATH AND WRATHFUL HATE, and which ceases not to exist as a fundamental element of our Being, even in the renewed mind; though it is there transmuted into the form of Righteous Indignation, of that Burning and Holy Zeal wherewith those who love God must hate the thing that is evil. It is as a Child of Wrath that God's holy Law first takes hold of man; it is to this real, though mysterious ground of our Being, that His corrective and remedial discipline is first applied: applied, not, it may be, according to our wisdom, but according to His who knows what is in man, as well in its dark, unsightly root, or feeble germ, as in its full and fruit-bearing perfection.

What this mysterious ground of our Being was in its essence, as it first came forth from the Creator's hand, we know not; what it is in our fallen and unrenewed state we know but too well, both in its inward nature and in its outward fruits. It is Causeless Anger: it is Murderous Wrath. And so its proper fruit is murder. It

issues in the destruction of LIFE, our own as well as our brother's, our inward and real as well as our outward and visible LIFE.

Genesis records the first outbreaks of this savage and evil Nature, this wild beast into which sin perverts the man within us. This enmity to Life lies at the root even of the primal transgression in Paradise. For that lusting after forbidden pleasure or forbidden advantage which tempts us to break the Divine LAW of our Life, involves a real, though it may be a hidden, enmity against that Life, and, so far as we are concerned, a sure destruction of it. Here, however, it is not so distinctly manifested as in the sin of Cain. In that sin it stands before us confessed in its fearful and hateful Nature. In Cain we see the fallen man as a Child of Wrath,—the fallen Humanity,—ourselves, in so far as we are and remain children of wrath. This transgression of the first-born man involves and is the germ of all other transgressions of men since born. For in destroying LIFE, all human violations of God's Will are as it were summed up; all is destroyed even in the germ, which it is the ordained office of His holy Law to guard. Accordingly, we see that God's first distinct revelation of holy Law (that by Noah) deals solely with this fundamental perversion: concentrates on this single point all man's yet feeble and undeveloped capacity for apprehending and obeying holy Law: confines itself rigorously to laying down broad and clear the first lines of the LAW OF LIFE AND DEATH, which are indeed the first lines of the LAW OF LOVE AND HATE, of this highest and holiest LAW OF THE WILL which is now before us.

Nevertheless, it remains true that this Fundamental Element of our Being, which when possessed and perverted by the Evil One, assumes so fearful and hateful a form, has yet a true and holy character of its own ; and that when the evil one is cast out by a stronger than himself, this character may be restored to it.

Hence, as the Divine teaching and discipline is further unfolded in the Mosaic Dispensation, we perceive that it proposes to itself no such end as the *absolute eradication* of this fundamental principle of anger and hatred from man's heart and spirit ; but, on the contrary, *its gradual discipline and renewal* from causeless and murderous wrath and hatred of good, to zealous and holy indignation and hatred of evil. But man's fall from God and from holy obedience would indeed be a small thing, were it in God's order possible for his restoration and renewal to be at once and summarily accomplished. Slow and painful, on the contrary, did it behove that renewal to be. Very slow and painful above all must be these its first steps. An effectual and universal discipline for man's deeply-perverted Will, such that it may freely hate what in God's eyes is hateful, freely love what is thus lovely, is no light matter :—rather say is, of all other objects regarding man which almighty Power and Love can propose to itself, the highest and the most wonderful ; of all other that which implies and involves the most absolute perfection of wisdom in its accomplishment.

Man's notions of education are indeed, for the most part, limited to a single generation, to a few individuals out of it, to a short period of life even for these ; but

God's education is not of this kind now, nor was it then.

This primary perversion of man's Being by him who was a liar and murderer from the beginning, had broken out in murderous falsehood to those primal affections which bind Families together, and which are also the necessary conditions of any larger Human Society. And the same perversion continued to bear its evil fruits, till the whole earth was filled with violence and corruption. And even as the first lines and precepts of the discipline ordained to remedy this perversion had been laid down in the legislation by Noah, so were they further carried out in Law and act under the Mosaic Dispensation. That perverted principle of deadly wrath which could not be at once elevated and purified into a zeal according to knowledge, and a holy hatred of the thing that is evil, might yet be raised above parricidal and desolating fury, and directed to such objects as should progressively minister to its purification.

In the spirit of such a progressive discipline was given this primal LAW OF THE WILL, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY: a Law which, in its immediate and more restricted meaning, was not too large for the obedience and discipline of Israel after the flesh, and which, in its ultimate and most comprehensive meaning, was large enough for the obedience and edification of the true Israel of God. For this *outward* LAW OF THE WILL not only prepares men for the corresponding inward and spiritual Law, but, when spiritually discerned, implies and contains it: inasmuch as we are still and always bound

to hate our real enemies, the world, the flesh, and the devil, as at once our enemies and the enemies of God; no less than we are bound to love our neighbour—every one, that is, who, being in God's order, must be already near to us, or who being by God brought near to any one of us, may through our means be brought nearer unto Him.

Let us not however suppose that this pregnancy of meaning, this divine comprehensiveness in the more outward LAW OF THE WILL, can render superfluous the complete unfolding of its inward and spiritual import here given by our Lord.

It is precisely in this most arduous and difficult region of holy Law, a region which men very slowly and reluctantly recognize as really included within its realm, that we need at once the greatest precision, and the most perfect development. I say, men are slow to recognize love and hate as within the domain of Law. And they are so with reason: for in one important sense our great poet's words are as true of holy Love, as they are of natural pity and compassion:

The quality of mercy is not strained:
It droppeth as the gentle dew from heaven
Upon the earth beneath.

Nor, indeed, do we always find that those who maintain these freer movements of our spirits, these emotions of love and hate, to be within the domain of LAW, are prepared with satisfactory answers to the questionings and objections of those who assert them to be wholly impulsive and uncontrollable.

It is not, at least, without some show of reason, that

when we quote to them as binding on their consciences this wondrous Law of loving, and blessing, and praying for our enemies, our revilers, and persecutors, they should meet us and stop our mouths with the questions, Who can really fulfil this Law? And if no one, to what end then is it given? And if any man can fulfil it, must he not fulfil it freely and impulsively? Or is any one indeed of power so to obey an outward and compelling Law, as to love that which he actually hates, or to hate that which he loves?

Doubtless these are great and real difficulties. Still it is in no small degree through our misapprehension of the true character of this holiest Law, that we are compelled to confess, with humbled and sorrowing hearts, our own incapacity for any worthy measure of obedience to it; to confess that it stands before us rather as a light to reveal and reproach our wanderings, than as a lantern guiding our feet along the way of peace.

Doubtless also we are bound to confess, that by no immediate exertion of our own Will are we of power to put forth our love towards our enemies and those that hate us, if already it flow not forth to them spontaneously. But if our kindly affections cannot be thus put forth or withheld at pleasure, are there indeed revealed to us by Christ no effectual methods for endowing our Will with this glorious freedom, for rendering possible its effectual subordination to this perfect Law of love? To this question we would reply, that there *are* such methods, that they have their living centre in that very LAW OF THE KINGDOM which we have recently been contemplating; and

that, as an earnest and effectual striving after obedience to each distinct Commandment in this central LAW OF THE KINGDOM, is ever throwing us back on the underlying necessity of obedience to a corresponding Commandment in the preceding LAW OF THE NAME, so is it ever guarding the growth within us of a free energy of obedience to the very same Commandment, now raised to its utmost spirituality in this perfect and final LAW OF THE WILL.

And since this is a matter of personal Christian experience, no less than of reasonable and spiritual discernment, we would here fearlessly appeal to those who have most earnestly and effectually striven to realize for themselves these holy Laws, by a living obedience.

To such an one we would say, Have you—in the strength of a hopeful faith in the great truth, that we must first enter into the fellowship of our Lord's obedience, and so of His sufferings and humiliation, that we may be enabled to enter into the fellowship of His consolation, and of His glory,—thus earnestly striven to obey in its true spirit that first Commandment in the LAW OF THE COMING KINGDOM,—OF THE SUFFERING CHURCH, by obedience to which we do with Christ rise superior to personal and injurious wrong? Have such earnest strivings forced you, and do they still force you to confess, how small is your actual power of obeying this arduous Law? And, should reproving conscience whisper, How canst thou weakly hope to be more than conqueror over this intolerable sense of wrong, seeing thou hast yielded thy soul a prey to the rebellious risings of causeless anger; must you not confess your folly in expecting to accomplish the greater and far

more difficult act of self-control and self-denial, whilst incapable of that which is less and easier in the very same kind?

Or, on the other hand, if you have not so failed, if you be indeed already of power thus to suffer injurious wrong, to discern, behind the uplifted arm of the wrathful smiter, the loving and correcting hand of God; to discern in that wrathful smiter himself an erring and wayward younger brother, for whom also Christ died, and who, though it be in ignorance and bitterness of spirit, is yet ministering, at his own extremest peril, to your discipline and purification; to what more immediate cause can you attribute this new spiritual energy and insight, than to the resolute mortification of all inward and outward movements of causeless anger?

And again, how, when you *thus* discern your enemy, can you refrain from pitying, from forgiving, and from loving him? And is not this that first holy energy of our renewed spirit, in the strength of which we fulfil the first Commandment in this LAW OF THE WILL, LOVE YOUR ENEMIES.

And so may it be shewn, that an earnest obedience to each distinct Law of THE COMING KINGDOM, throws us back on the necessity of such an obedience to a corresponding Law of THE HALLOWED NAME, realizes for us a freer energy of obedience to the kindred requirement of that FINAL LAW OF THE WILL which is now before us.

Thus, with regard to the next, or central Commandment in the CENTRAL LAW OF THE KINGDOM, IF ANY MAN WILL SUE THEE AT THE LAW, AND TAKE AWAY THY COAT, LET

HIM HAVE THY CLOAK ALSO. Can we reasonably hope for the power of giving up, for Christ's sake and at his bidding, those possessions and enjoyments, which holy Law itself concedes to us and guards for us, so long as we remain powerless to mortify and deny our lustings after those possessions and enjoyments which holy Law both forbids to us and guards from us by the terrors of immediate and righteous retribution.

Must not our hopes for inward power to deny ourselves in lawful pleasures, that we may relieve the wants, and gratify the wishes of others, be a hope making us ashamed, so long as we are thus powerless, even with immediate shame and punishment before our eyes, to overcome the temptations of adulterous and unlawful lusts, so long as we continue to cut the very nerves out of our souls, and remain dead unto God and all goodness, by habitually giving way to the blandishments of godless and lawless pleasures?

But if, on the other hand, through faithful and prayerful obedience to that earlier and less arduous Law which forbids such lusts, we have had born within our souls the power of freely bestowing on that brother, even though he come to us in the guise of an adversary, our outward and temporal blessings, and with this also, the power of discerning him as our brother in Christ, must there not result within our spirits, from such a living power of kindness and Christian discernment, that still freer and holier energy, whereby we gladly and lovingly extend to him not only our temporal, but also our spiritual blessings; whereby we bless him from our heart as well as

with our substance ; whereby we bless him even while in ignorance he curses us.

And not only are we thus endowed with the free energy, with the power and Will, that is, to bless from our hearts even those who in ignorance curse us,—an energy more excellent *in the same kind* than that of blessing outwardly or with visible good things, of readily yielding or freely imparting, as to brethren, our worldly goods ; but in this FREE ENERGY OF BLESSING we are further endowed with that very spirit which in the Family Life is paramount and innermost. It is ever under the forms of this Life that Blessing manifests itself. It is through this Life, in its worthiest form, that God's choicest Blessings are poured forth upon man. It is the seed of the woman that shall bruise the serpent's head. It is in the great Patriarch, and in his seed, that all the Families and Nations of the earth shall be blessed. In this most glorious of blessings, Law is overlooked, and as nothing ; the Jewish National Life is overlooked, and as no thing ; and we are referred directly to the Blessedness, in Christ their true elder Brother, of the sons of Abraham, the true Israel. And so we shall find all the great and prominent acts of blessing recorded in the Old Testament, are recorded as taking place in the bosom, and with reference to the unfolding, of the Family Life. And well indeed may it be so : for the one Blessing wherein all these centre and culminate, is the promised seed, that true ISAAC, who is the רִצְּקָה the ἀγαλλίασις, THE LAUGHING AND SINGING of the now fully blest Humanity. And see we not how in this Sermon on the Mount, wherein the Blessing and its Blessedness are presented to us as being

through Christ and the Spirit our own inward Blessedness, our human, as well as his Divine, Beatitude,—see we not here how this our perfect Beatitude does in like manner stand first and apart, as Something more holy, more excellent and Divine, than all guardian Law, than all holy Prayer, than every other element of our enduring Life?

This Blessedness, all this great Blessedness is our inheritance AS CHILDREN. And as surely as we are Children of God in Christ, so surely do we inherit it now and for ever.

Lastly, do we find it a hard thing to submit ourselves patiently to NATIONAL institutions and ordinances? Are we, as but dimly discerning the holy Reality and full import of this larger NATIONAL LIFE, impatient of the burdens it imposes on us, and which it cannot but impose authoritatively? And do not these demands on our substance and personal services compel us to examine and discern the real foundations of our Complete Human Life? do they not send us back to the vows, explicit or implicit, to the fundamental Covenants with God. ON OUR TRUTH TO WHICH this our larger and fuller Human Life, with all that it contains, really rests, and to which therefore we may not dare to be false?

This third Commandment in the LAW OF THE KINGDOM leads us to perceive and to fulfil our duties as members of a Christian Nation, and to discern in these duties a fuller and holier Form of that comprehensive TRUTH TO GOD AND TO OUR OWN BEING, which is enjoined on us by the third Commandment in the LAW OF THE NAME, and which we can indeed fulfil in this larger and more excellent Form, only in so far as we have offered up our hearts a daily

sacrifice to the same TRUTH, in its less arduous requirements.

And what indeed do we find to be the conduct of a sincere Christian man who has discerned THE TRUTH of this his Larger Life ; who has perceived the holiness, as under God, and as hallowed by His NAME put upon it, of the STATE whereof he is a citizen and subject ; who reveres in that STATE the outward and visible majesty of holy Law, the divinely-ordained bearer of its temporal sword ; who cheerfully acknowledges the claims of that STATE on his true allegiance and best services ? Does his country in her hour of need and danger lay on him heavier burdens ? he answers her demands willingly ; he is ready, he *wills*, to contribute more than she requires of him. Does she call for his personal services ? he leads on his friends and followers also to her aid. Does she ask for his counsels ? he gives up gladly his time and thoughts to her welfare.

What, again, is his conduct as a member also of his National Church—the Church of his Fathers ? Does he shrink from the demands she makes, for the carrying out her blessed purposes, on his substance or his time, on his thoughts or on his personal services ? Rather if, by faithfully and strenuously acting out his positive duties in the matter, he has been led to discern the real blessings and privileges of that holy Membership, he will add to those necessary things labours also and offerings of love, in order that she likewise, on her part, may be enabled to accomplish more than the barely needful ; to extend her labours of love, her free-will offerings, to those who are far off also, to the benighted in distant lands as well as in his own, to

those who are yet enemies and unreconciled, as well as to the household of faith. And this he will do as having faith also in the blessedness of her efforts, even though they may be made in a manner which in part he disapproves. He will, as it were, compel himself to aid her to the uttermost: trusting in her wisdom as in a wisdom which is higher and holier than his own, which is FOR HIM the ordained channel and representative of the very highest and holiest wisdom.

Moreover, it is through such well-understood and strenuous obedience to this third Commandment in the LAW OF THE KINGDOM, as growing out of a similar obedience to the third Commandment in the LAW OF THE NAME, that we are gradually endowed with an inward power of freely fulfilling this third Commandment in the final LAW OF THE WILL. DO GOOD TO THEM THAT HATE YOU, or rather, act well and generously or handsomely towards them, *καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς*.

He whose affections have been by such a full and holy discipline and exercise enlarged and purified, is, beyond all others, of power to act generously and nobly even towards his enemies.

And this is true, not only of individual men, but also of Nations, in so far as they consist of men thus trained and formed. Such a Nation will, above all others, be found to act peaceably, tolerantly, and generously towards its enemies, whether these be enemies of its outward or of its inward Life, whether its National well-being and glory, *as it is a State*, be the object of their hatred, or *as it is a Church*.

Lastly, the truth we are now maintaining, that obedience to the LAW OF THE KINGDOM grows out of obedience to the LAW OF THE NAME, and issues in obedience to the LAW OF THE WILL, manifests itself still more clearly when we fix our attention on the three positive and comprehensive Commandments in which each of these distinct Codes, or Bodies of holy Law, is gathered to its head: I mean, first, The Commandment of doing and speaking THE TRUTH to all our brethren, as to Christ our elder Brother, as to his Father and our Father; second, The Commandment of giving and lending to our brethren who ask of us, as to Christ our elder Brother, as to his Father and our Father; Third, The Commandment of praying to our Father and the Father of our Lord Jesus Christ, for our brethren in the same Christ, in so far as the enmity of any one of them against ourselves and against Him is as yet unsubdued; to the end they may each and all realize the membership with Christ, the oneness with Him and so with each other and with the Father, which HE has bought for them.

For we at once perceive that he who PERFORMS TO THE LORD HIS VOWS, who is indeed TRUE to all the Covenants to which God is at once a party and a witness, and which determine his obligations as an Individual, as a member of a Family, as a member of a Reasonable or Lawful, and Spiritual Society; who fills all the states and relations of this manifold Life with the Realities of those affections which belong to them; who, with regard to all these, not only speaks but does THE TRUTH in simplicity and love, ἀληθεύων ᾄει ἐν ἀγάπῃ; whose yea is yea as well as his

may say; who affirms, that is, and realizes all truth as well as denies and mortifies all falsehood;—we perceive, I say, at once that the person who *in this sense* is TRUE, both can and will be above all others really generous and merciful. Is it not in persons thus TRUE-HEARTED that we look for and find real TENDERNESS of heart? Are not such persons both capable and communicative of enlarged affections, and also of that clearer and fuller spiritual discernment which perceives the reality and blessedness of our universal brotherhood in Christ; which perceives that all enmity, except against the evil Will which is itself enmity to God, is cast forth from that brotherhood, or swallowed up in it? And must we not, from the ground of a heart so enlarged, from a spirit so renewed, freely breathe forth to God that holiest prayer, whereby even our malicious persecutors may be brought within the circle of God's grace and pardoning love, FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO?

Since then we have now seen that the relations between the preceding LAWS OF THE NAME, AND OF THE KINGDOM, and this last LAW OF THE WILL are so intimate, and that it can be rightly discerned and obeyed only as it grows out of both and reconciles and glorifies both in its own higher unity; there will be the less need for our insisting, at any length, that this is and must be the absolute and final Law of God's revealed, and of man's renewed, Will; the Law, that is, which really and intimately corresponds to the final Aspiration, THY WILL BE DONE, AS IN HEAVEN SO ON EARTH, and therefore also to THE BLESSEDNESS OF THE MEEK.

That this is so cannot but be at once perceived and acknowledged by those at least who have felt the exposition already given to be in the main consistent with revealed truth. Those who have not, will hardly be led to this feeling, by any further dwelling on this highest Form of holy Law. For a true discernment of the LAW OF THE WILL results hardly less spontaneously from a true discernment of the preceding Laws, which in it find their consummation, than a true energy of loving obedience to this highest Law is ever resulting from a growing power of faithful and hopeful obedience to those lower LAWS OF THE NAME and OF THE KINGDOM.

This final Law of Holy Love is set by our Lord for the determination and guardianship of man's renewed Will, to whatever extent that renewal is continually proceeding, as it will continually proceed, under a faithful and hopeful self-subordination to the foregoing Laws. It is ordained by Him to determine the true character of that renewed Will as a Will of Holy Love, and to guard it in the integrity of that character from all violation and wrong, whether through assaults and temptations from without, or through declensions and fallings off from within; and if, only on the ground just mentioned, we at once discern that this final Law is, as we have named it, properly and specially the LAW OF THE WILL, properly and specially the Law ordained to correspond and work together with the Aspiration, THY WILL BE DONE, AS IN HEAVEN SO ON EARTH. And if further proof were wanting, we have it in the sentences which immediately succeed, and render reasons for, this Law, the condensed import

and spirit of which we thereby find is, BE YE PERFECT, AS YOUR FATHER IN HEAVEN IS PERFECT; which can be no other than the LAW OF HOLY BEING, or of HOLY WILL, given in its utmost generality, and implying the truth that man's Will, when fully renewed, is ordained to be absolutely at one with the Will of God.

There is another point which may here be noticed. It has appeared with regard to the three distinct Bodies of Law which have already been examined, that in each, its first three Commandments are, *as compared with its fourth*, of a negative character; and that the fourth Commandment in each is essentially of a positive and complementary character; so that without obedience to it there can be no free and living obedience to any one of the three, which in each Body of Law precedes it. This principle has been already shewn to obtain, 1. in the LAW OF THE NAME AS IT IS REVEALED TO US, or the first Table of the Decalogue (B. I. p. 139); 2. in the second Table as given by our Lord, that is, in the LAW OF THE NAME AS IT IS PUT UPON US (B. I. p. 179); and 3. in the LAW OF THE KINGDOM AS COMING IN OUR HEARTS (B. II. p. 304).

Now, if we examine the final LAW OF THE WILL in its Christian and Spiritual import, as the LAW OF LOVE, with reference to this principle, we shall find that though its first three Commandments are in a very important sense positive, as every Law of the renewed Will must primarily be, seeing its primary impulses are all free and all towards God, and need only direction to their truest and highest good, and strengthening in that direction; yet it is plain, that the fourth of these Commandments is of a still more

absolutely and essentially positive character,—is a Commandment at once complete in itself, and involving the completion of the three which precede it. To love our enemies, to bless them that curse us, to do gracious things to those who hate us, are none of them acts necessarily complete and effectual in themselves. They do not any or all of them necessarily involve the accomplishment of that which is the end of spiritual Law, and in it of all Law; namely, true and loving communion with God in man, and with man in God. Our enemy denies, it may be, in his evil hatred, and repels our love, rejects our blessings, will none of our good deeds; but with regard to our prayers it is wholly otherwise; these he cannot reject, for they are addressed, not to him, but to God: and even as they are the most real, intimate and positive acts of our spirit, so are they the acts of our love, which of all others are in themselves most complete. In these acts the enmity is, for our own souls at least, more effectually overcome than in any of those just mentioned. That enmity is thus hidden in the presence of God from the provokings of men. And this is already much, when we remember that Christ's Law aims at the renewal of the World through the renewal of the Individual Man regarded as a living member of His ever-growing Church; and that such an emancipation of the Individual Man from the slavery of wrath and hate, as is implied in real and earnest prayer for his spiteful persecutors, not only tends to that renewal, but *is that renewal itself* in its fairest and most excellent form; inasmuch as herein his Will is at one with the Will of God. For God's holiest

Attribute is, that He wills our good, while we are yet enemies. So that in our spirits when we thus pray, His Will is actually done on earth as it is done in heaven. Indeed, prayer being more especially THE ACT of the Will in a state of renewal,—of all that is most spiritual within us, is essentially the most perfect Act and Energy whereof we are capable. And it is not only more perfect in itself than any one of the acts enjoined by the preceding Commandments of this final Law, but it is of power to communicate to each of these its own perfection. Each of these acts, when done in the spirit of prayer, becomes and is a Spiritual Reality before God and for our own souls; whether it be rejected or accepted by the person towards whom it is done. Moreover, if any manifestations of our inward feeling and disposition towards him can escape this rejection, and effectually reach him, it must be acts of kindness done in the spirit of prayer, done not as from ourselves, but as from God and in Christ. If the truth that they have been so done, once reaches him, if he but once realizes this truth, he is already overcome and gained: so far at least as we can be workers together with God towards this blessed end. And thus in fulfilling, throughout all its requirements, this final Law, we shall have accomplished to the uttermost all that God has placed within our power and given us to do, for the gaining of our brother, for his enduring blessedness, and for our own.

And here we would for a few moments dwell on this final LAW OF THE WILL as it is ordained to determine, in their genuine character, and to guard, in their highest spiritual Perfection, those Realities of our purified Affections,

which we have already seen guarded by the preceding forms of holy Law in their Birth and in their Growth. Nor shall we be surprized to find, on the one hand, that each of these distinct Realities of our Being has a Commandment ordained to guard it in that highest Perfection to which under the influences of the Spirit it can attain, even as it has other Laws to guard its Nascent and its Unfolding Forms. Nor, on the other, shall we expect the distinction which obtains between these several Commandments of this final Law, to be as broad and clear as they are in the LAW OF THE NAME, or even in that OF THE KINGDOM; inasmuch as the ennobled Realities of our Being, which these Commandments are given to guard, tend to Perfect Oneness with each other in the very same proportion in which they approach their Spiritual Perfection. Accordingly, we shall find that the highest spiritual perfection of the individual Christian man is determined and guarded by the Law, LOVE YOUR ENEMIES; for through such love alone are we at length more than conquerors over that causeless anger which we have seen to issue in the destruction, inward and eternal, as well as outward and temporal, of the Individual Life. In the same manner, the highest and most Spiritual Law of that perfect Family Life which we have as members of the one great and real Family which in heaven and earth is named after Christ, is the Commandment, BLESS THEM THAT CURSE YOU. For thus to bless is that Special Act of the purified Affections and renewed Will which overcomes spiritual evil by spiritual good. And in this overcoming consists the essential blessedness of all true members of that Family. Also it is

through this holy Energy of Christian Love that we are more than conquerors over our evil lustings after unholy delights and unlawful possessions. For to bless another even in outward deed, is not the despoiling him against Law of his good things, but the imparting to him beyond Law of our own. And when the energy by which we do this is no longer an energy of outward act merely, but is carried up into the region of absolute truth; that is, of the spiritualized affections and of the renewed Will, we are at once more than conquerors over all lawless lust. For since Christ has no fellowship with Belial, the two cannot subsist together, and either must perish out of the soul. Hence this final Law of the Family Life *in its utmost spirituality*, completes that which the guardian Law of the *primal or fontal* Family Life, THOU SHALT NOT COMMIT ADULTERY, had begun, and which its guardian Law, as ever unfolding into the *Christian* Family Life, THOU SHALT READILY YIELD AND FREELY IMPART OF THINE OWN TO THY BRETHREN IN CHRIST, had carried onward. Another ground on which this LAW OF BLESSING is essentially a Law of the Family Life has been already touched on: namely, that the Idea and Reality of Blessing does throughout the Divine records specially belong to that Life, and to its relations; and that Individuals and Nations are blessed, *not as such*; but the former as members or as representatives of certain Families; the latter, as growing out of or grafted into such Families. Examples of this principle are so numerous, and exceptions to it so rare, that we might almost affirm the Bible history to be one continuous exemplification of it.

Lastly, we shall find that it is only in virtue of a living energy of obedience to this third Commandment of the Law of the WILL, DO GOOD TO THEM THAT HATE YOU, with its spiritual completion, PRAY FOR THEM WHICH DESPITEFULLY USE YOU AND PERSECUTE YOU, that there can be a final conversion into love of that last and most obstinate form of hatred which besets our international relations, and which in God's highest truth is allowed to us, as it was enjoined on the Jews, *πρὸς τὴν σκληροκαρδίαν*, because our hearts, like theirs, must, under his discipline, be *gradually* softened and enlarged for an ever-widening circle of Christian Love.

We will conclude our remarks on the LAW OF THE WILL, which is also the Law of holy Love, by briefly noticing the ascending order of real or loving Communion which is set forth in its successive Commandments. In so far as we have entered into the preceding Laws of the Name and of the Kingdom, we have already learnt to discern, in our enemy and persecutor, one for whom Christ died, and in whom the enmity to God and man may through the Spirit of Christ be overcome; one whom, even through our means, Christ may reconcile to his Father and to his brethren; and who, in blindly persecuting us, may have already contributed, at the peril of his own soul, to our enduring blessedness. Let us suppose that this discernment has ceased to be for us matter of words and notions, that it has become, not only a Truth of Faith, but a Reality of Consciousness. If this be so with us, then through Christ and the Spirit we are already of power to love our enemy. And, accordingly, His first Command-

ment permits not this new and holy power to lie dormant in our souls, or to waste itself on such objects as cannot worthily exercise and strengthen it. Hence it is that we may not exert it merely on those who love us; since this is not a holier or more blessed thing than the natural man can do, who has been endowed from on high with no new and more glorious power of Love. His first Commandment in this LAW OF LOVE OR OF THE RENEWED WILL, is to cherish and strengthen, by exerting it on its most proper objects, this New Power; and thus to give it fixedness and solidity, and to transform it from an Indwelling Power into an Outstreaming Energy of holy Love. Such is the aim of the Command, LOVE YOUR ENEMIES.

Again, as the first Commandment of this final Law prescribes the actual putting forth of this New Power of a true or loving Communion with all the children of men, so the second gives to this putting forth or exertion of Love its genuine Christian expression. Even as our heart must yearn with Love, so must our tongue overflow with Blessing. Nor is this, however it may appear, a distinction without a difference, nor does it imply a trivial advance. A sealed well is indeed full of water, but how different in its own living freshness, as well as to the thirsty traveller, from a gushing spring! Our love also must spring forth and manifest its blessedness by the scattering of Blessings even on our enemies, and by thus overcoming their curses. Nor must it rest in thus rightly and lovingly seeing and speaking to our enemy, nor must he be suffered to rest in seeing and hearing that we love him. He must also *feel* our love. We must be joined to him in the

more intimate Communion of loving Acts, of fair and gracious Deeds : for so much is implied in the *καλῶς ποιεῖτε*. We must devise means for acting handsomely and nobly towards him ; for doing this secretly and unknown to him, if he would reject it when done openly. And even should all these approaches and degrees of a true and loving Communion with him fail, there yet remains that Communion of prayer to God for him, which, as we have seen, *cannot fail*, which is the most real and perfect Communion of all ; and which, if anything can do so, that is, if our enemy be not indeed and finally reprobate, having his portion with the enemies of God, will also impart of its own living efficacy and power to each of those previous less positive and less compelling manifestations of holy Love.

CHAPTER III.

THE WAY OF ALMS.

It will be observed, that in considering the whole three-fold Body of Law, which corresponds to the three Aspirations of the Lord's Prayer, and which is indeed the Law of our true Being, we have spoken of its last portion, the LAW OF THE WILL, as in some definite and important sense, final. Yet this last Commandment in the LAW OF THE WILL is immediately succeeded by another Law or direction regarding ALMS (or RIGHTEOUSNESS); and this again by several more, regulating our conduct in various important particulars. How then can this LAW OF THE WILL be final? We reply, that the LAW OF THE WILL is final in a sense similar to that in which the Aspiration, THY WILL BE DONE, AS IN HEAVEN SO ON EARTH, is final in the Prayer; and in which the blessed Temper of Meekness is final in the Beatitudes. It is final IN THE ORDER OF ABSOLUTE TRUTH. If our MEEKNESS, that is, our readiness to give up and sacrifice our own Will, and to receive for a new Will the holy Will of God, be absolute and uninterrupted, then our Will is wholly renewed. And this is final, so far as the inward and spiritual Realities of our Being are concerned. For this perfect renewal of the Will is the end or final object of Christianity. Then also we utter, with absolute truthfulness, the Aspiration, THY WILL BE DONE, AS IN HEAVEN SO ON EARTH. For this Aspiration is no other than the genuine expression to God of this very spirit of Meekness,

which, in its perfection, is final. And when we thus utter this Aspiration with *complete* truthfulness, with our Life, that is, as well as with our Spirit, then do we also LOVE OUR ENEMIES ; WE BLESS THEM THAT CURSE US ; WE DO GOOD TO THEM THAT HATE US, and WE PRAY FOR THEM THAT DESPITEFULLY USE AND PERSECUTE US. For, our fulfilling this LAW OF LOVE is not only God's Will to us-ward, but it is the COMPLETE ACCOMPLISHMENT OF THAT WILL in us and by us.

The whole, therefore, of this threefold Body of Law may be rightly regarded as containing God's revelation to us in Christ of that ABSOLUTE TRUTH, OR TRUE LAW, OF OUR BEING which is in harmony with God's Will, and obedience to which, from the heart, constitutes at once our Renewal and our Blessedness.

Although, however, this threefold Law of Christ presents to us the Complete Truth of our Being, yet, when the revelation of this LAW reaches us, it finds us rendering obedience, not to itself, but to another and opposite LAW : to a LAW whose power over us emanates from the earthly centre of the selfish and unholy Will, not from the heavenly centre of the Divine and holy Will. Hence it is that such a revelation would be ineffectual for any practical purposes, if it stopped here ; if it merely set before us THE TRUTH OR TRUE LAW OF OUR BEING, even though it did this both with regard to the outward Manifestations and the inward Realities of that Being. THIS, OUR TRUE BEING, with its proper energies and their proper LAW, is not revealed to us merely that it may be gazed on, whether to dazzle and overwhelm us by its unapproachable excellence, or to pamper our speculative curiosity, or to make

us proudly imagine that it is already indeed our own, because we are able to discern in part, and complacently to dwell on, its truthful and holy beauty.

Not for such ends, but that it may actually supplant and replace our false and accursed nature, is this our true and blessed Being revealed in its holy Realities and in its holy Laws. And hence arises the necessity, when once these new things have been revealed, of a secondary revelation, instructing us in the WAY OR METHOD of this supplanting, teaching us how those old things are to be cut out, these new things grafted in and made to grow.

Accordingly, as that whole unfolding of THE TRUTH, which we have lately been considering, teaches us what these new things of a man are in themselves, as Realities of Being, as Energies of Act, and as Laws of both; even so the whole Portion or Triad of our Lord's Discourse which we are now entering upon, reveals to us God's WAY or method of implanting them in our spirits, and so of supplanting also by the expulsive power of these new Affections, Energies, and Laws, those corrupt Affections and unholy Energies, those Laws of the world, the flesh, and the devil, which before constituted and determined our Being in its falsehood, our fallen and evil Nature.

Indeed the Revelation by our Lord of THE ABSOLUTE TRUTH OF OUR BEING under the form of holy Law, might itself lead us to infer that such a WAY or method there needs must be: inasmuch as that Revelation presents the Realities of holy Affections, of holy Energies, and of holy Law, not merely in their PERFECTION, but also in their

state of ADVANCE towards that perfection, and in the BEGINNINGS of that state. And if there be a *State* of advance, there must also be a *Way* or *Method* of advance ; and if we know not this way, it must be taught us, or we shall fail to advance, even if we do not fall away and go backward.

But it may be said, Let us pass from the region of antecedent probabilities, and let it be shewn us more directly that such a Method is actually contained in these Directions about Almsgiving, Prayer, and Fasting, which might seem to constitute another threefold Body of Law ; if they be not rather a collection of separate and distinct rules for our Christian conduct, having no special reference to each other, or to any previous or succeeding portion of the Sermon on the Mount.

First then we may notice, as a broad indication of the real and important transition which takes place at this point of our Lord's Discourse, the fact, that, before this point *the thing to be done* is enjoined ; after this point, *the manner of doing it*. Before this point it is, "Let your yea be yea, and your nay, nay ;" or, "Pray for them that despitefully use you and persecute you ;" the Form of legislation is simply imperative and injunctive. After this point it is, *when* ye give alms, and *when* ye pray, or *when* ye fast, do it thus and thus, and not otherwise.

This alone might suffice to convince us that we have here left the domain of LAW properly so called, of that Form of Law which lays down absolutely, and determines imperatively, the things which it belongs to the TRUTH of our Being to do or to refrain from doing ; that we

have left the domain of ABSOLUTE TRUTH and PERFECT ORDER as these manifest themselves in holy Law, and are entering on the true WAY OR METHOD revealed by Christ, through which that HOLY TRUTH is to possess itself of our souls. And if we do not at once perceive the necessity for such a distinct Body of teaching, as well as the fact of its existence in our Lord's Discourse, we cannot fail to perceive that necessity in the history of the Church, not only ever since, but even before, it was subjected to explicit Law.

The failure of Cain in his offering, no less than that of the Pharisee in his obedience, lay chiefly in this, that though he did THE THING, he did it not in THE RIGHT WAY. And this has ever been and is still the failure of those who have not discerned the true relations of holy LAW to holy LIFE. They have thought the doing or leaving undone the thing enjoined or forbidden, was all; all that even God looked to; all therefore, certainly, about which they need concern themselves. But since this notion of *the thing done* being ALL, is at war with the truth of our Being, as spiritual and even as reasonable creatures, the attempt to realize and act it out in our lives, must ever end in failure and in evil. If we do *the thing*, without providing that it be done *in the right way*, we are quite sure to do it in some wrong way. If we do it not for the sake of right, and of right persons, we are quite sure to do it for the sake of wrong, and of wrong persons. There is here for us no middle and indifferent course.

And this is so evident, that a little reflection may dispose us not only to concede the principle, but to countenance an exaggerated view of it; namely, that these

wrong ways or methods must necessarily be very numerous, even in their essential grounds. Such a view is indeed not wholly erroneous, for doubtless there are many ways in which we may thus err. Still we must remember that the very guarding us against error in the way of performing our duties, presupposes a knowledge of the main Body of duty, and that on this account we may expect the forms or kinds of such error to be less numerous. If we already know THE THINGS we ought to do, and are really striving to do them, the errors into which we may fall, as to the way or mode of doing them, are not so numerous as might be supposed. And to whatever extent they may seem to multiply themselves, these ramifications are still to be traced up to a few leading branches, and ultimately to a single root. To this root our Lord here lays the axe.

The doing these things of the LAW OF TRUTH, these things which belong to the Truth of God and of our own Being, AS BEFORE GOD AND TO GOD, IS THE TRUE METHOD, THE WAY OF CHRIST. The doing them AS BEFORE MEN AND TO MEN, IS THE FALSE METHOD, THE WAY OF ANTICHRIST.

And here it may be replied, This indeed appears to be the key-note of all these directions as to Alms, and Prayer, and Fasting: but why are these particular Acts or Practices of the Christian Life chosen? Are they selected out of all our other duties, as affording good and striking examples of the right and the wrong way of fulfilling not only these, but all other demands on us of Christ's holy Law? Or can it, in any intelligible and practical sense, be affirmed that they contain or imply the whole of our Christian

Life? Before we attempt to answer these questions, some preliminary considerations are necessary.

We have endeavoured, and thus far successfully, to avoid the introduction of questions bearing on the integrity of the text in this portion of St. Matthew's Gospel; nor has our own investigation been beset by any considerable difficulties arising from this source. Here, however, we arrive at a very important various reading. It is doubtful whether *δικαιοσύνη* or *ἐλεημοσύνη*, be the true reading in the *first* verse of this sixth chapter. The carefully estimated weight of MS. authority for each reading is not far from being equal. The Latin Fathers have generally regarded it as preponderating on the side of *δικαιοσύνη*, the Greek on that of *ἐλεημοσύνη*. Our Codex Bezae as well as the Vatican MS. has *δικαιοσύνη*; and this reading Griesbach admits into his text as being in his own judgment clearly the right one, though he marks its doubtfulness on MS. authority, by giving it in smaller characters. Tholuck in his *Bergpredigt* (*in loc.*) gives the authorities and arguments on both sides, and comes to the conclusion that they preponderate on the side of *δικαιοσύνη*.

In such a case of balanced or nearly balanced external evidence, the view of a definite internal organization in the Sermon on the Mount, which we are endeavouring to unfold, may possibly throw some weight into either scale; or at all events, some light on the meaning of this discrepance.

Now in the course of unfolding that view, it has already been maintained (B. i. p. 105,) that the first of the three Petitions, GIVE US THIS DAY OUR DAILY BREAD, is the genu-

ine and ordained utterance to God of that Blessed Temper which hungers and thirsts after Righteousness, and that therefore it is indeed our daily portion of that true Righteousness, both of Justification and Sanctification, which came and cometh down from heaven, that we pray for in praying for our daily bread; that it is such a doing the Will and work of our Father from day to day, which alone can, as its real food, sustain our real Being in health and strength and growth. So that the deeper import of this petition would be, GRANT US THIS DAY RIGHTLY TO DISCERN AND DO OUR THIS DAY'S CHRISTIAN DUTIES. For to discern and do them rightly, is to discern and do them in the spirit of Faith and Hope and Love towards God; and, so discerning and doing them, we receive into our spirits the daily increase of that Righteousness unto Holiness, which is at once Righteousness of Justification, and Righteousness of Sanctification.

Now it will be seen at a glance that the portion of Christ's way or method which comes first in order, and which in our scheme corresponds to the HUNGER AND THIRST AFTER RIGHTEOUSNESS, and therefore also to the petition, GIVE US THIS DAY OUR DAILY BREAD, teaches us, by its first and most comprehensive Direction, the right way of doing or exercising this very RIGHTEOUSNESS, which is the daily bread of our real Life, and the hunger for which is a blessed hunger: TAKE HEED THAT YE DO NOT YOUR RIGHTEOUSNESS (ALMS) BEFORE MEN TO BE SEEN OF THEM, OTHERWISE YE HAVE NO REWARD OF YOUR FATHER WHICH IS IN HEAVEN.

If therefore we give our decision in favour of *δικαιοσύνη* (Righteousness), as the reading preferable on the

whole to ἐλεημοσύνη (Alms, or rather Mercifulness, whether in heart or act,) we find that our Lord has already in the Beatitudes taught us the Blessedness of an earnest and longing desire for the inward reception of that very δικαιοσύνη or Righteousness, the right way of inwardly receiving which He is here teaching us; and further, that He is just about to endow us with the right utterance to God, GIVE US THIS DAY OUR DAILY BREAD, of this new spiritual desire or craving; an utterance which we have already seen (B. I. p. 106) must, in its most real meaning, be a petition for this same δικαιοσύνη or Righteousness to be daily and inwardly received and digested by us.

Thus far, then, the evidence, inward as well as outward, seems strongly in favour of **RIGHTEOUSNESS** as *in* this particular passage the true reading; as that reading which has the preponderance of authority in its favour, and which most effectually harmonizes this Blessed Temper at once with its genuine Utterance to God, and with its ordained guardian Law.

We should thus moreover perceive the living continuity between the Triad of **DIVINE ORDER AND LAW** or of **ABSOLUTE TRUTH**, which we have just left, and the Triad of **CHRISTIAN METHOD** or of the **TRUE WAY**, which we are now entering on. And we should see in what sense these Directions as to the **RIGHT WAY OF DOING OUR DUTIES** are still portions of holy Law, and still fall under the general definition of **LAW** as determining and guarding the Realities of holy Personal Being, and as thus ministering to our progressive renewal.

It is through that devout contemplation of the re-

vealed Godhead which is expressed in the Address, OUR FATHER, WHICH ART IN HEAVEN, and which is determined and guarded in its integrity by the first Table of the Decalogue, or the LAW OF THE REVEALED NAME, that we receive into our spirits that quickening sense of God's Righteousness and of our own unrighteousness, which is POVERTY IN SPIRIT in its living germ, and which, as it unfolds itself within us, the second Table of the Decalogue, in its Christian fulness of import, or the LAW OF THE IMPOSED NAME, is specially ordained to guard. It is through a deeper discernment and a more devout contemplation of the same Godhead as revealed and imparted to us in Christ, that we are further endowed with that BLESSED SENSE of the real Communicableness, in Christ, of God's overflowing Righteousness to our absolute want of it, which kindles in us a hopeful yearning for its actual communication, and fills us at once with the CHRISTIAN MOURNING and the CHRISTIAN COMFORT—that BLESSED SENSE which the CENTRAL CHRISTIAN LAW OF SUFFERING EVIL AND IMPARTING GOOD, is ordained to guard in the integrity of its daily-unfolding Life. Lastly, it is by a still more inward apprehension of the same Godhead through the Proceeding Spirit that we are endowed with that MEEKNESS whose spirit yearns ever to be delivered from the evil Will, and to receive for a new Will the Will of holiness ; whose voice is THY WILL BE DONE, AS IN HEAVEN SO ON EARTH ; and whose integrity is guarded and kept from evil by the final LAW OF THE WILL.

Here then at length it is, that a DIRECT PETITION for the actual and inward COMMUNICATION to us of such a por-

tion of this RIGHTEOUSNESS unto Holiness as we are from time to time capable of receiving, has its fitting place in the Divine Order and Method revealed to us by Christ.

Indeed, when once we practically believe that this Righteousness unto Holiness is of all things the most deeply needed by us, the most excellent and desirable for us; and also that it is actually communicable, and will, on our rightly and duly praying for it, be effectually and growingly communicated to our own souls—we *cannot but* pray for it; and all we then can want in this matter is the boon of fitting words, and generally of a right way, wherein we may prefer our petitions for it to God; and such further directions from Him as will enable us to guard from desecration those needful portions of this holy treasure which, in answer to our daily prayer for them, we may have already received at His hands.

Now we have before seen what this treasure is, and in what words it is to be prayed for. How it is to be kept in its integrity, when it has in this way been actually committed to us we shall see by and by. How this heavenly treasure is to be guarded from desecration and failure during its daily, progressive communication to our own souls, Christ now proceeds to teach us. When ye do your Righteousness, when ye receive at the hands of your Father which is in heaven your daily portion of that meat which is the doing of his Will—a meat the world knows not of, neither indeed can know—when a fragment from that great threefold Body of holy Law has thus been broken off to sustain you for the day in

body and soul; to be hungrily received, inwardly digested, and effectually transmuted into a new energy within you of free and living obedience; so that in the strength of that meat you may daily journey on toward the Mount of God,—then it is, in order that your souls may not be defrauded of the living and quickening powers and energies which this food daily and rightly received can alone impart,—then it is that your gracious Lord guards that reception from falsehood and evil by this first and most comprehensive Direction for the WAY OF RIGHTEOUSNESS,—TAKE HEED THAT YE DO NOT YOUR RIGHTEOUSNESS BEFORE MEN TO BE SEEN OF THEM, OTHERWISE YE HAVE NO REWARD WITH YOUR FATHER WHICH IS IN HEAVEN. Whatever be the portion of Righteousness which is given you this day to be done,—whatever be the portion of Christian Duty which your Father sets before you for your this day's edification, it is in the FIRST DIRECTION of the Christian WAY that you will find summed up THE ONLY RIGHT WAY of receiving and fulfilling it.

And thus we see that at this transition point *from* that great threefold Body of holy Law which sets forth the Absolute TRUTH of our Being, in its Birth, in its Growth, and in its Perfection, *to* this Christian WAY or Method of receiving that holy and truthful Law into our heart, there is a continuity the most living and the most intelligible. We shall find, as we proceed, that the whole of that Way or Method, whereby the new and inward man is daily being formed within us, is in like manner effectually guarded by this portion of our Lord's legislation; its next two Bodies of Directions determining the

wrong as well as the right WAY of Prayer and of Fasting, and saying of the right, This is the WAY, walk ye in it.

But it may be asked, Is the axe here laid to the root? Does this WAY or method, if faithfully followed, secure from desecration the living and growing Body of our daily Christian obedience? Let us examine this WAY a little more closely, that we may perceive in what it essentially consists.

And here again we shall be aided by the spirit of continuity which breathes through our Lord's Discourse. In examining the great threefold Body of holy Law as presenting, in the form of Law, the ABSOLUTE TRUTH of our Being, we have found that the Cardinal Points on which it all turns, the Fundamental Realities it deals with throughout, are those of the Individual, the Family, and the National Life, as together constituting our full Christian Life on earth. But in contemplating the LAW OF THE WILL, the third distinct Code of that whole Body of Law which is the Truth, we perceived that besides these, certain other Fundamental Ideas and Relations were coming into view.

We perceived that the several Energies and Acts of a loving Communion with God in Man, and with Man in God, manifest themselves throughout that LAW OF LOVE which is also the LAW OF THE RENEWED WILL, in an ascending order; that in one point of view the first three of its Commandments have reference respectively to the Individual, to the Family, and to the National Life, and that the fourth, or last of them, is that completing and realizing Commandment which gives living power and

efficacy to the three which precede it ; but that in another point of view these several Acts and Energies manifest themselves in the order of the three cardinal and essential Forms of Communion, whether of man with his brethren, or of God with his children.

In this complete threefold Form we have, first, the Communion which is BY SIGHT ; second, the Communion which is BY THE UTTERED VOICE AND THE HEARING EAR ; third, the Communion which is OF ACT AND DEED ; and last, that Communion which realizes and glorifies these its lower forms in immediate intuition, THE SEEING EVEN AS WE ARE SEEN. For we perceive that to love our enemies is to discern them aright ; that to bless those who curse us, is to speak to them aright ; that to do good to those who hate us, is to act to them aright ; lastly, that to pray for them that despitefully use and persecute us, is to hold with them that Communion of love which is most perfect and all-comprehending.

Now these cardinal Forms or fundamental Ideas and Realities of Communion are not, as we shall find, introduced in vain. They grow out of what has preceded, they pervade what follows. Specially and centrally do they pervade this region of the Christian way or method.

It is under these three Forms that our actual daily Communion with God and with man is here guarded from the approaches of all desecrating falsehood and evil. And well may it be thus : for if our Communion be effectually guarded in these its essential constituents, it is KEPT indeed : it is effectually and throughout kept and delivered from evil ; for the completion both of God's Communings

with man, and of man's Communings with God, is contained under these Scriptural and comprehensive Forms. And, accordingly, they meet us repeatedly, not in the Old Testament only, but also in the New; as, for example, in the solemn declaration, Exod. iii. 7, the spirit of which is given Acts vii. 34, "I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them;" and again in 1 John i. 1, "That which was from the beginning, which we have heard, which we have seen with our eyes (ἐώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν), which we have looked upon (ἐθεασάμεθα), and our hands have handled of the Word of Life." Now if we thus commune with Man as¹ apart from God, as an independent Being, and as in himself our final object, falsehood and evil enter; nor is apostasy far off. If, on the contrary, we discern, speak to, act towards man as towards a member of Christ, who Himself is one with the Father; then we are walking in THE WAY, and no harm can happen unto us; then we discern Man as he is in God, and so we shall be enabled to discern God as he is in Man: we shall, that is, be enabled RIGHTLY TO DISCERN CHRIST, whom to know is Life.

What has been said may in part furnish an answer to the question, whether the Directions here given as to the Way or manner of performing our Christian duties, are to be looked on as special examples only, of the right WAY, or as virtually comprehending the whole of it. It is clear, even before we separately examine the three distinct Forms or conditions of that Communion here presented generally, as ALMS (JUSTICE AND MERCY), PRAYER, and FASTING, that

our Lord is here manifesting fully, and in all its great leading lines, not partially and in a few of them, THE CHRISTIAN WAY or method. This, however, will appear more clearly as we proceed.

As we found in the LAW OF FONTAL OR ABSOLUTE TRUTH, so shall we find in this LAW OF CHRISTIAN METHOD, that its first Commandment or Direction contains implicitly and in living germ the whole of that way or method. And we shall find, moreover, that it implies a knowledge of the whole of that LAW WHICH IS THE TRUTH, and a yearning desire to obey it. Knowing what our Righteousness and Blessedness is, and hungering and thirsting after the receiving and the doing it, we are to take heed that we do it not before men to be seen of them, *πρὸς τὸ θεαθῆναι αὐτοῖς*; where the very verb used, at once and vividly places before us the inevitable result of making men, not God, the final object of those actions which we regard as right. For by this method we become *actors*, not *doers*, of righteousness. Nay, even though we may consider certain actions as right in the abstract, and may *therefore* endeavour to do them,—which is a step nearer the right method than mere men-pleasing,—yet if it be not *as right in His eyes who sees the heart*, that we discern and strive to do them, this perception of abstract moral right will very rarely, if ever, be found clear or strong enough to deliver us from the tyranny of this ostentatious or theatric spirit.

God sees the heart. In so far, therefore, as we do our Righteousness before God and to God, we do it from the heart. Men see the outward act. In so far, there-

fore, as we do our Righteousness before Men and to Men, we do it outwardly: or, to recur to the pregnant illustration implied in *θεαθῆναι*, we *act* it rather than do it. And in this illustration we may see also how the doing our Righteousness to men, corrupts it, not only *as to its motive*, but soon also and effectually *as to the thing itself*. For the standard, and even the kind, of righteousness which obtains the applause of men, is a lower standard and kind than that which has praise of God.

Hence originate the world's Codes of Right, as for example, the so-called Law of honour. Hence, Schemes of Right or Moral Philosophies, such as those of the Spanish Jesuits Sanchez or Escobar, which are exposed by Pascal, and which, though ostensibly Christian, aim covertly at conciliating men's favour, and making friends of their corrupt inclinations, by adulterating as well as lowering the Christian standard of Righteousness.

Again, as this being *seen* of men may, in one sense, rightly be taken to imply *all* the means through which we can be apprehended or known of men; even so do the words *δικαιοσύνη ὑμῶν*, your Righteousness, in a corresponding sense, comprehend *all* the right acts which a man can perform; obedience, that is, Christianly speaking, to the whole three-fold Body of Christian Law. And here, again, in contemplating this first Commandment of the Christian WAY or Method, as containing in its germ the whole Method, *δικαιοσύνη* has a more absolute propriety than *ἐλεημοσύνη*; for JUSTICE is the root, MERCY the bloom, ALMS (mercy in act) the fruit, of holy Love. God's order of edification or of growth is Righteousness

unto Holiness, even as his order of Perfection is Holiness unto Righteousness — Sovereign Mercy issuing in Absolute Justice. But this first Commandment, or Direction of the Christian Method, must be regarded, not only AS CONTAINING THE WHOLE OF THAT METHOD IN ITS GERM, but also AS BEING THE FIRST DISTINCT ELEMENT OF IT. And in this point of view also, *δικαιοσύνη* is more thoroughly appropriate than *ἐλεημοσύνη*. For, in a true order of growth, our Sense, and our Acts, of Justice or Righteousness must be determined and guarded in their integrity, *before* our Feelings and Acts of Mercy or Christian generosity: even as, in the same order of Spiritual Growth or Sanctification, we must first pray for and receive our daily increase of Righteousness, before we pray for and receive God's merciful Forgiveness of our daily trespasses.

But though *δικαιοσύνη* has stronger claims to be the true reading in this place than *ἐλεημοσύνη*, on internal grounds,—as indeed the external evidence also decidedly preponderates in its favour,—yet, were it not for the absolute Order and Method which characterise the whole Sermon on the Mount, and which *δικαιοσύνη* *perfectly* falls in with and satisfies, the essential meaning of the passage, as consistent in the main with that Order and Method, would still be preserved, even were we, with our authorized version, to read *ἐλεημοσύνη* here, as well as in the three succeeding verses.

True it is, that the doing Justice and loving Mercy and the walking in this way, not proudly with men, but humbly with our God, comprehends all that is good for our own souls, and all that the Lord requires of us. True

it is, that the inward Realities and outward Acts of Justice and Mercy belong to, and include every Form of our genuine threefold Life; the whole LAW OF TRUTH which we have been contemplating being really and practically drawn to a head in these two words *δικαιοσύνη* and *ἐλεημοσύνη*. True also that Justice does, in the order of growth, precede Mercy. Nevertheless, we must remember that now at length, in Christ, Mercy and Truth are met together, Righteousness and Peace have kissed each other: now at length in Christ the true vine, Justice the root, and Mercy the fruit, are at one. Now therefore He has given us to discern each in the other; to see one and the same living vine in its darker root of Absolute Justice, in its fair blossoms of Christian Mercy, and in its golden fruits of active and suffering Love. And though we more clearly perceive the unity of a vigorous and productive Life in this vine, when we discern it both in its root and in its fruit, yet if we see the bloom of that life on the clusters which weigh down its tendrils, we infer from this the life of the whole vine, in branch and stem and root. And thus it might be, without essential prejudice to the truth He is teaching us, that our Lord should here speak of the temper and acts of *Mercy* only: designating the tree merely by its fruits, and that four times in immediate succession. He might, I say, do this, because the fruit is the main thing, the thing which God seeks on his vine, and which causes the true Ephraim to be a plant pleasant in his eyes. He might do it, to exercise our discernment of the now inseparable oneness of Justice and Mercy, effected and revealed in Himself.

Since however the reading *δικαιοσύνη* on the first of these four occasions, presents the whole truth of this matter more clearly, and consists more fully and exactly with the hitherto unbroken order which pervades the Sermon on the Mount, as well as with the witness of Antiquity, our voice must be given in its favour.

Assuming, therefore, the correctness of this reading, the first Commandment or DIRECTION of the Christian WAY is, TAKE HEED THAT YE DO NOT YOUR RIGHTEOUSNESS BEFORE MEN, TO BE SEEN OF THEM, OTHERWISE YE HAVE NO REWARD OF YOUR FATHER WHICH IS IN HEAVEN. And in this Direction we have a perfect transition, or rather, a living connection between the THINGS TO BE DONE BY US, and the WAY OF DOING THEM. THE THINGS TO BE DONE BY US are designated in a word, they are, OUR RIGHTEOUSNESS. THE WAY OF DOING THEM is not less briefly and effectually taught us, they are TO BE DONE TO GOD. So only can our Hunger and Thirst after Righteousness be satisfied, so shall we be filled and strengthened, and delivered from spending our labour for that which is not bread.

But again, if we consider this Righteousness, or Justice (as distinct from Mercy,) to be, in the order of Spiritual Growth, the FIRST Form of our Communion with God in man, and with man in God; to be the spiritual or real BREAD, as distinct from the spiritual or real WINE of that Communion; what special propriety is there in this first Form of Communion being guarded from the evil and desecrating power of that ostentation which our Lord notes as addressing itself *to the eye*? If we take this *δικαι-*

σπουδή as containing in its first and general sense of Righteousness or Justice, the larger and fuller sense of Righteousness unto Holiness, then we can easily conceive that this first Direction of THE WAY, namely, to do our Righteousness not to men but to God, is sufficient, if rightly discerned, for its general guardianship. By this rule we are protected generally from the evil of obeying *in a wrong Way* the great and holy Body of Christian Law which is THE TRUTH, and which is given for our true obedience; and in such a general sense this first direction of THE WAY is of power to guard generally all the avenues through which we can discern and receive into our souls this Righteousness, or manifest that reception to our brethren; whether this discernment and reception of God's righteous Law be through the SEEING EYE, or through the HEARING EAR, or whether, last and best, we be JOINED to His Word and Law, and receive them into our inmost Being through earnest obedience, knowing the things of Christ by doing them. Still all these modes combine and are necessary to constitute in their fulness the means ordained for our solidly apprehending and discerning His righteous and holy Law. And all need the guardianship of this general and comprehensive principle of the Christian WAY or method.

All then must be to God, not to men; to His glory and for His praise, not for the praise of men and for our own glory. But so soon as each of these Forms of discernment has to be guarded from desecration by its own peculiar Law, then we see a meaning in our Lord's distinctions. For, first, the Idea of Justice, whether Divine or human, is in the main, and in its great leading character-

istics, more on a level with the natural capacity of man, than is the Idea of Mercy. Even by the light of natural reason and the uninformed conscience, we discern more or less clearly this Idea of Justice: but it is only Reason illuminated by the light of Christ, and Conscience informed by the teaching of the Spirit, which can truly discern the higher Idea and Reality of Mercy.

Independently of such teaching, man may indeed *hope* for Mercy from his fellow, but he *demand*s Justice. The Law of Right is clear, the remission of it perplexing. His own Rights he sees distinctly, and would enforce strongly. If another foregoes Rights which he has the power to enforce, this at first excites astonishment mixed with incredulity, then, when the evidence is complete, admiration as well as wonder; it is a thing to be talked about, a matter of praise and glory. Herein lies the danger of the merciful man; the echo of his fame returns upon his ear, and if he shield himself not under Christ's guardian Law from this subtle mischief, he learns first to delight in it, and then to swell its tones with the trumpet of his own vain glory. Not so with regard to Justice. To be merely just entitles us not to high praise and credit even in the world's view: but to fail in mere justice, is matter of blame; is actual loss of character and reputation: and that, not in the eyes of a few, but of all. For all can, in the practical sense now before us, see at once what is just and what is unjust. And herein lies the special temptation to do our Justice or Righteousness *before men*. Though our just dealing is not, like our acts of mercy and munificence, matter of fame and celebrity, it is a thing which even the

natural man both sees clearly, and expects confidently, and on which, therefore, our reputation depends,—not so much in the positive sense of honour, as in the negative sense of freedom from direct blame and crimination.

And so we come to do our Justice or Righteousness *for* our reputation, or to escape the loss of it; not in order that we may be just before God, that we may have His praise and reward, and may be delivered from his righteous indignation against all injustice and falsehood.

If however the Christian Righteousness, in its primary aspect of strict Justice, be especially beset by temptations to eye-service and men-pleasing; if, further, as it is a Righteousness unto Holiness, and as it passes into the higher Christian Justice of Mercy, its liability to be desecrated and corrupted by human praise and vain glory be continually increased; this peril is not, as might seem, really diminished in proportion as our merciful feelings are taught to issue in Acts of mercy, but rather demands our being kept and guarded from it, as from a still closer and more insidious temptation, by a new Commandment or Direction, as well as by renewed watchfulness and prayer. For the habit or practice of doing kind and merciful Acts is a thing so real, and so apparently a part of ourselves, that we are thrown off our guard, and disposed to be less careful about our motives in doing them; and even to fancy that the influence of a good example may well make amends for any little creepings in of ostentatious motives. If indeed we were of those “who sigh for wretchedness, yet shun the wretched,” we might well tremble for our sincerity; but as we really are merciful in act and deed, as well as in feeling and

emotion, there can, we persuade ourselves, be no great harm, and there must be much of the acknowledged benefit of example, in letting our kind acts or our merciful conduct come abroad and be publicly known.

Therefore it is that Christ's guardianship over THE ACT is the closest and most jealous of all. WHEN THOU ART DOING AN ACT OF MERCY, σοῦ δὲ ποιούντος ἐλεημοσύνην, LET NOT THY LEFT HAND KNOW WHAT THY RIGHT HAND DOETH. Hide it from thy dearest friend, hide it, if possible, from thine own consciousness, then wilt thou find it in God.

It is indeed comparatively an easy thing to discover hollowness and untruth in our quick feelings for the wants and sorrows of others, when such sentiments of pity issue not in acts of self-denying kindness to them. If, tried by this test, we be found wanting, we may well suspect that such slothful sympathies belong not to true Christian tenderness of heart, to the ἐλεημοσύνη, or Mercifulness which is here spoken of. Still more clear, however, must be our conviction that something is essentially wrong within us, if we are at all disposed to take credit for such feelings. And there are many ways in which this disposition manifests itself, short of directly displaying and parading them. Herein lies the chief danger of indulging tender emotions which issue not in acts of kindness and mercy. In itself and as a habit of mind this implies inward want of truth. And if such a habit be not effectually mortified, its tendency to fall under this its special temptation of ostentatiously setting itself forth, soon becomes irresistible. And again, in so far as we yield to this temptation, and are enslaved by it, all inward truthfulness perishes out

of our souls ; we become actors, not doers, of mercifulness ; and as actors are wont, we are desirous that others should see our graceful exhibitions of feeling, till at length we neither blush at their praises, nor hesitate to proclaim our own merits.

By such a real and increasing, though it may be an unconscious and unsuspected, reference to men and not to God, both of our primary and positive duties, and of our feelings and acts of Christian mercy, our inward truthfulness is, gradually perhaps, but in the end too surely, destroyed. We become, therefore, by degrees more and more incapable of true Communion with God ; for he requires truth in the inward parts, and to Him lying lips are an abomination. And thus it is, that unless this plague be stayed, we can have no reward of our Father which is in heaven.

And so much may, perhaps, suffice to shew how this first Body of Directions belonging to the Christian WAY or METHOD marks out in its leading lines, presents rather in its living germ, *the whole* of that WAY. It does so, even if with the Greek fathers, and with our own authorized version, we read ἐλεημοσύνη in this first verse, and adopt further our actual rendering of ἐλεημοσύνη by its unquestionable derivative, *Alms* ; provided we be careful not to rest in the prevalent narrow and almost technical signification of the word ; but to see in it that Christian Mercifulness, in heart and act, which has its hidden root in absolute Justice or Righteousness. Otherwise the Reality of Mercy in our hearts and lives will be no less shrunk and contracted, than the flowing and vocal Greek word

which denotes it, has been in our language. Still that first Body of Directions does this more effectually and beautifully, if with the Latin Fathers, and with the Vatican and Cambridge MSS., we here read *δικαιοσύνη*. If we adopt this reading, the ascending order is from Justice through Mercy to those Acts, which are at once Acts of Justice and Mercy, of Christian truth, and of Christian lovingkindness.

Before, however, we consider the WAY OR METHOD of PRAYER and of FASTING, one probable objection may be noticed. How can the actual doing of Righteousness unto Holiness be properly considered as BREAD? By Bread may indeed be well represented the Power of doing it daily imparted to us from on high, in answer to our daily prayer, or it may even be the daily portion of God's Word, by whose teaching we are enabled rightly to do it; but the actually doing it is surely something more and other than our Bread.

Such an objection we meet first by the text already quoted, (B. I. p. 106), My meat is to do the Will of my Father which is heaven. And if it be said that this expression of our Lord's is figurative, or that what was indeed His meat is not necessarily ours also, we must proceed to consider the objection on its own merits. First then we are prepared to concede and maintain that instruction in the Will of God is not only a part, but a very important and fundamentally necessary part, of our daily bread. But then we further maintain, that it is so only as it presumes our daily, truthfully, and earnestly uttering the final Aspiration, THY WILL BE DONE, AS IN HEAVEN SO ON

EARTH, which contains and heightens both those which precede it, and which does itself immediately and necessarily precede this prayer for bread. If this Aspiration really expresses, as it must do if truthfully uttered, the strong yearning of all that is spiritual within us, our fervent desire, in faith, and hope, and love, for such a doing of God's Will, in our own lives and in the lives of our brethren,—*then* instruction in that Will is indeed our daily bread, then the savour of that food is a savour of Life unto Life. But if we yearn not for such an accomplishment of His Will; if, on the contrary, we are still really set on doing our own will, if, so persisting, we cast behind us the voice of His Will, the Commandments of His Law,—then is the savour of this food a savour of death unto death. So that instruction in God's Will is really our food only when, and in so far as, it is in order to our rightly and truly obeying that Will; and the first PETITION can, in this sense also, be rightly and truly uttered, only in so far as we already both can and do utter daily from the ground of our hearts the last ASPIRATION. Be it so, the objector may reply; but if indeed spiritual rather than natural bread is intended to be prayed for here, and if instruction in Righteousness be that more heavenly bread, only in so far as it is mingled with practical faith and obedience in the hearer, and if further it be no bread, but rather poison, to those who are hearers only and not doers of the Word, deceiving their own souls,—still it seems probable that the Spiritual gift we are here intended to pray for is the Grace of God or Power from on high enabling us to perform this Will, rather than the

actual performance of it. And this, again, is most true, only it must be understood with a similar limitation. If we pray for and receive that Grace, that Power, yet exercise it not in the actual doing of His Will, our last state is worse than our first; so that here again our real and life-giving bread is the actual doing of His Will. Moreover, the Power, the holy Energy, for this purpose has been already granted us, so soon as we have been enabled from our hearts to utter the Aspiration, *THY WILL BE DONE, AS IN HEAVEN SO ON EARTH*; so that there remains only the giving us, by our heavenly Father, that we may do them, such portions of His Will as He sees fitted to supply our whole Being, through the doing of them, with its proper, daily food.

If, then, we are satisfied as to the sense of this first Body of Directions in the Christian way or method, and as to the fact that it contains in living germ the whole of that method, we are in a condition to look onward to the unfolding of this germ, and to consider how it manifests itself; secondly, in the right way of praying; and so thirdly, in the right way of fasting.

CHAPTER IV.

THE WAY OF PRAYER.

WE have already seen, in contemplating the LAW OF THE WILL, (p. 342,) that IT IS IN THE SPIRIT OF PRAYER THAT THE TEMPER OF MERCY MANIFESTS ITSELF IN ITS HIGHEST REALITY AND MOST PRACTICAL ENERGY; and we are now to be taught that the Form of Mercy in God, whereof each man's conscience must whisper to him that he stands most in need, I mean, FORGIVENESS OF THE SINS OF WHICH HIS CONSCIENCE IS AFRAID, is that Special Object of Christian Prayer, which in the order of our daily renewal is *absolutely central*, just as the Form of Mercy in ourselves, which enables us effectually to utter this Petition, has the same central character and importance. For, if we forgive not our brethren their trespasses against us, neither will our heavenly Father forgive us our trespasses.

This Idea and Reality of Continued Pardon, of Daily Forgiveness granted to our Daily Prayer, is not only the central Idea and Reality of Christ's WAY or method, but in being so, it is the central Idea and Reality of Prayer itself, of our continued state of Justification before God, and even of our progressive Sanctification or daily renewal in the spirit of our minds. So long as we daily pray for this in the right or appointed way, and therefore daily receive it, we both remain in this state of Justification, and our daily renewal or Sanctification can and does proceed. So long as we fail in these two essential conditions of our growth in

Grace, we can neither continue in the one state nor advance in the other. For in many things we sin all, and sin daily; not only in failing to perform our Christian duties, but in the manner or in the spirit in which we perform even the best of them.

Now, whatever be our view of the great reconciling and atoning sacrifice of Christ, (and it cannot be too exalted, though it may easily fail of discerning this glorious reality in all its exceeding fulness and truth), we must at all events take heed that this view be not inconsistent with His own plain and repeated declaration,—a declaration which is not only embodied in the daily prayer for forgiveness which He puts into our mouth, but which is, immediately after the giving of the whole prayer, again insisted on in words too plain to admit of doubt: “If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

It is, perhaps, conceivable that some may doubt whether the failing to pray at all for the daily forgiveness of our daily trespasses against God, or, if we pray for it, the doing so in a spirit of ostentation, will prevent our receiving that forgiveness; though our Lord’s teaching here, both in its letter and in its spirit, seems indeed to leave no room for such doubt.

With regard, however, to the condition of our forgiveness by God, which has just been quoted, it is too explicit and too carefully guarded from misinterpretation, to admit of any real doubt whatever. The words cannot be explained away; they must either be accepted or rejected. If these

be Christ's words, we cannot be forgiven unless we forgive. And since this is our DAILY prayer, we cannot continue in this STATE of forgiveness, unless we also continue in the TEMPER or spirit of forgiveness. In other words, without the continual fulfilment of this condition, we continue in a state of unpardoned sin, which is a state, not of daily Renewal or growth in Grace, but of enmity to God, of falling off or apostasy from Him.

And it is chiefly in this ESSENTIALLY PERVADING CHARACTER OF FORGIVENESS, this free course and passage of pardoning love *from God through us to our brethren*, that we recognize this portion of our Lord's teaching as being absolutely central in the Divine order and method of our Sanctification. From this teaching it is that we learn to contemplate FORGIVENESS, not only as an Act in Time, but AS A CONTINUOUS OR ETERNAL ACT on the part of God; and on our own part in like manner, not merely as a single Act of Forgiveness, but as a forgiving state of mind, a permanent and growing Temper of Forgiveness; a temper which is not exhausted but strengthened by its healthy exercise, by the exertion of its proper acts of forgiveness, even though they be seventy times seven, that is, unlimited in number.

This Christian *State* of forgiveness in its twofold sense of still forgiving, being still forgiven, is the central Reality of our Christian Life, just as a state of repentant and earnest obedience to Christ's holy Law is its underlying condition, and a state of daily renewal in Spiritual strength and growth, and therefore in Spiritual discernment, is its unfailing result.

Our Acts and our State of Forgiveness have more of this truly central character, than any other act or any other state of which we are capable.

We have already seen how the daily imparting in simplicity to our brother, whatsoever he needs and asks from us, whatsoever we are capable of giving and he of receiving, is Christ's appointed WAY of guarding in their integrity the costly treasures which we ourselves daily receive through Him from God ; for as it is by teaching that we best learn, so it is by rightly imparting God's gifts, that we most effectually receive and retain them.

And herein we already perceive the living power of that great spiritual principle, which informs and quickens this whole Christian WAY or method, still more manifestly than it does the Law and the Prophets. As our heavenly Father does to us, first IN GIVING, so must we do to our earthly brother ; for this is the first Reality of a true Communion of our own souls with God and man, and inherits already both the greater and the lesser blessedness which belong to giving and receiving.

But it is the next step in this WAY which brings us far nearer to the very heart of a true and loving Communion with both ; for he to whom much is forgiven, the same loveth much. So that our believingly and hopefully discerning and entering into this twofold STATE OF FORGIVENESS, ensures at once our love to God, and our brother's love to us, even as it is the continual manifestation of God's love to us, and of our love to the brethren.

Again, by shewing us the WAY OF FORGIVENESS, Christ has shewn us a more excellent way, in this respect also,

that to forgive is always in our power; to give, not always. Those who are poor in everything else, may yet be rich in forgiveness; and thus it comes to pass, that the spirit of forgiveness is the central spirit of our Christian Communion with God and man, the central breathing forth of that spirit in prayer.

It is because Forgiveness is the central Idea and Object of the Christian Prayer, even as it is the central State and Temper of the Christian Life, that in our Lord's order we find the Commandments or Directions which determine the right way or method of Prayer, correspond more especially to this Petition for Mercy, which is the very heart or centre, not only of the three Petitions, but of the whole Prayer. Indeed it is the centre, outwardly and visibly, as well as inwardly and intelligibly: inasmuch as the Address, OUR FATHER, WHICH ART IN HEAVEN, belongs equally, and is equally applicable, to every clause of the whole Prayer, and stands as it were at the same distance above all, that it may with the same living power pervade and quicken each.

Indeed, it is the real though implicit presence of this Address to each of the several Aspirations, Petitions, and Ascriptions, contained in the whole Prayer, which makes each of these to be a true and living portion of it. And we cannot doubt that this lifting up to God the eyes of our spirit, which is implied in our truthfully uttering to Him the blessed words, OUR FATHER, WHICH ART IN HEAVEN, is a no less essential accompaniment of this central Petition for Pardon, than it is of the first Aspiration, "Hallowed be thy Name," or of the last Ascription, "Thine is the glory for ever and ever."

And this intimate correspondence and central position of the two great Christian correlatives of Prayer and Forgiveness will, on due consideration, be found not a fanciful but a most real and pregnant example of that perfection of Outward Form, as well as of Inward Import, which characterizes the Sermon on the Mount.

If we contemplate and discern aright our Lord's consummate Order, we shall perceive that it is at this special point in His unfolding of that Holy TRUTH and WAY which issue in holy LIFE,—at this point in His creation of the new man, that the living Body of Obedience becomes at once, by the inbreathing of the Prayer, instinct throughout with the quickening Spirit of Obedience; we shall perceive that the Prayer when once given, does, like a spirit of life and health, immediately pervade and inspire every distinct portion of this holy Law, and therefore every distinct element of that obedience which this Law enjoins and represents.

We have already, in each successive Body of Christian Law, discerned that which at once defines or determines in its true character, and guards from desecration or declension, some corresponding holy Temper or Affection. Nor shall we find this principle fail us here. The Body of holy Law which at once determines and guards the Temper and Spirit of Christian Mercy, is the LAW we are now considering; that, namely, which expounds and enjoins the Christian WAY or Method of Prayer.

In perceiving this truth, we shall again be aided by a reference to the LAW OF THE WILL. In that final exposition, under the Form of holy LAW, of our renewed

Being in its highest truth, we saw that the Divine spirit of a merciful lovingkindness, embracing even our enemies, can be FULLY AND SURELY realized by us, only in and through Prayer. Though our enemy may scornfully throw back upon us every other manifestation of our feeling towards him, though he may with contempt reject our forgiveness, our love, our good offices, yet he cannot reject this; he cannot choke up within our hearts the energies of prayer, which are flowing forth thence to God for him.

Whilst Prayer remains, there remain to us not only the means of effectually realizing, in act and energy, the Blessed Temper of Mercy, but the very highest and most perfect means, the only means which are absolutely secure from failure. May it not, then, be most truly affirmed, that the right method of prayer is revealed and enjoined for this special purpose, that it may determine in its highest and most living truth, and in that truth effectually guard, the BLESSED TEMPER OR SPIRIT OF MERCY?

Again, in the Law of the WILL, prayer is enjoined *simply*: for here we are still in the department of the TRUTH, not of the WAY,—of THE THING which God's Truth and Law, and the Truth and Law of our Being, require to be done by us. And in this part of the Divine Order, the WAY or Method of doing it aright is merely implied, and not yet unfolded. Nor, indeed, would its unfolding, even here, have been necessary, had our Lord's office been simply to reveal THE TRUTH OF OUR BEING, and not also to RESTORE US to that truth, and to KEEP US in it when restored; or, what is equivalent, had our spiritual discernment and energies been already clear and strong

enough to perceive and hold to this right WAY or Method of doing God's truth. But then the very same fallen and evil condition which made a revelation of the TRUTH, or true LAW of our Being, necessary, demanded, no less imperatively, a further revelation of the right WAY or Method of realizing that truth in our own souls: inasmuch as the chiefest and most miserable evil which characterizes this our fallen state, is a deadly weakness and impotence in the Will, or in those very energies of Spiritual Life and Spiritual discernment.

To enjoin Prayer, therefore, simply and merely, without further revealing and enjoining the true Method or WAY of Prayer, without guarding its exercise from those evils which, through our actual sinfulness, must needs otherwise hurt and destroy its life, would have been unavailing. Whereas, with the additional revelation of this WAY, the guardianship within us of that unfolding Spirit of Christian Mercy which is the Central Spirit and Life of Christian Prayer, is AN EFFECTUAL GUARDIANSHIP, if only we avail ourselves of it—is so for us, not as existing in any ideal or ultimately possible state of spiritual Energy and discernment, but in that state of sinful weakness and want of spiritual insight which actually cleaves to us, and from which we actually require to be raised and freed.

Our Lord's revelation and injunction, therefore, of the WAY or method of Prayer, gives practical completeness to His previous revelation of that part of the LAW of our TRUE BEING which enjoins Prayer. Thus He finally enables us to realize Prayer, by Directions which determine for us practically what real Prayer is, and what

it is not; and which practically guard it for us in its integrity, by forbidding the wrong, and enjoining the right way of exercising it.

And here we see how the whole way is an unfolding of its first Branch, and even of its first Injunction.

That Injunction teaches us how to do our *δικαιοσύνη*: that is, *generally* our Righteousness, ALL our Duties; *especially* our Justice, our PRIMARY Duties. The second Injunction teaches us how to be Merciful, that is, to be inwardly and Christianly Just; the third, how to be Merciful in Act. By Mercifulness in Act we mean the Blessed Temper of Mercy, as it implies Justice, and as it is embodied and realized in accomplished Acts of Mercy or Charity, such, for example, as feeding the hungry, clothing the naked, or visiting the sick and the afflicted, Acts in which, when performed *rightly*, before God, that is, and not before men, the Temper and inward Power of Mercy has its practical completion, and becomes a freely outstreaming Energy of Mercy.

Now as this is an outline of the whole Christian way or Method, so are the Directions regarding Prayer and Fasting the filling up of what in this outline is yet wanting to the spirituality and efficiency of that Method. So far as *δικαιοσύνη*, or Christian Justice, is concerned, this Method is already completed by the first Body of Directions, namely, by those which contemplate and regulate it as a Righteousness ever growing out into the Reality, and ever manifesting itself in the proper Acts, of the fuller Christian Righteousness. So far as *ἐλεημοσύνη*, or the Temper of Christian Mercy, in which this

Christian Justice (*δικαιοσύνη*) has its higher Life, is more especially concerned, we have here in this second or central portion of the Christian WAY, several important unfoldings of the principle which pervades the whole of that way. More especially do we here see that the central and peculiarly Christian exercise of this new spirit of reconciled Justice and Mercy, MUST INDEED ADDRESS ITSELF TO GOD, AND NOT TO MEN. This Christian Spirit of a Mercy which is also Justice, is, centrally and essentially, the Spirit of Prayer.

A living and hopeful Faith in the fundamental Verities of God's Wealth, and our own Poverty,—an assured belief that God both can and will, on our asking it, communicate of His Wealth to our Poverty,—such a Faith is already the beginning of Prayer; such a belief issues in Aspirations which want only a little of the further teachings and communications of Christ to become direct Petitions. Man's spirit, thus far taught of God, already yearns for the communication to his own soul of this Divine wealth, of this Righteousness unto Holiness;—yearns to be permitted and enjoined, not merely to aspire after them, but directly and continually to pray for them. And in this very yearning, Prayer has its living germ. But though thus already quickened, it is not yet fully formed within the soul. Even when we have been taught, and can rightly utter, the first direct Petition, the first immediate prayer to God,—that namely, for the communication to us of our daily portion of His wealth of Righteousness, we have not yet arrived at that which in our whole Christian Communion with God, as well as in the perfect Form of Prayer,

is absolutely central. The Temper which in Hungering and Thirsting after God's Righteousness in Christ, is not only accounted Righteous, but is already blessed, and shall progressively and finally be filled with Righteousness,—is one thing; the Temper, which, in being Merciful shall obtain Mercy, is another; a more prayerful, and a more blessed Temper, both because it is more blessed to give than to receive, and because we cannot receive and hold fast our portion of the central Christian Blessedness, that of being in a STATE OF FORGIVENESS as from our heavenly Father in Christ, unless we are also kept in a STATE OF FORGIVENESS as towards our earthly brother in the same Christ.

It is in this Temper of Mercy and Forgiveness that we first livingly realize an inward obedience to the great central Law of doing as we would be done by; that, through forgiving, we enjoy a fitness and capacity for the great Christian privilege of being forgiven; that we enter into a real and permanent STATE OF FORGIVENESS.

With regard to Righteousness, as implying the fulfilment of God's Law in all its exceeding breadth, our Blessedness does and must still consist more in the hungering and thirsting and striving after this fulfilment, than in the full satisfaction of such cravings. But with regard to Mercy, the Blessedness is not assigned to those who thus aspire and strive after the Temper of Mercy, but who *have* it; not to those who hunger and thirst after Mercifulness, but to THE MERCIFUL. Indeed, that we should inwardly possess this Temper of Mercy is necessary, if it were only because without some real and practical Power

of exercising Forgiveness towards others, we can have no living and growing Faith in the reality of God's Forgiveness and pardoning love towards ourselves.

We may indeed, without this, believe that God is indifferent to sin ; that it is no real offence to Him. But without a living germ of this Blessed Temper of Mercy in our own souls, we cannot have a living and growing Faith in His really and continually forgiving us our sins, whilst we also believe that sin is the one thing which He abhors and which provokes His utmost displeasure. Accordingly, when the sinner has once realized the fundamental Truths of his own actual sinfulness and of God's abhorrence of all sin, the great struggle and agony of his soul hangs on the Reality—the Possibility of Forgiveness. His awakened conscience tells him that his sins deserve punishment. Holy Law confirms the voice of conscience and declares further the measure of that righteous retribution, AN EYE FOR AN EYE, A TOOTH FOR A TOOTH. From without, indeed, there comes a voice of mercy, but from within there is none to answer. There, all is dark and silent : or if there be a voice, it is the voice of despair, of a deliberate hopelessness. You have taught me, and I feel inwardly that God is just and that my sins justly deserve punishment ; you have taught me, and I feel inwardly, that it is the merciful who shall receive mercy. But I am not merciful, and as I have shewn no mercy, so neither can I receive any.

Now it is the answering this voice of despair, the stilling this cry of anguish, which is at once the central difficulty and the central glory of Christianity. Nor is the difficulty overcome, nor the glory complete, even when an

answer has been once for all satisfactorily given, as in Christ it is given, to the accusing conscience. That which is the central difficulty in the order of our Justification, is also the central difficulty in the order of our Sanctification; and—were it not that a living faith in THE FORGIVENESS OF SINS through that one great Act of Redemption, Atonement and Remission, which we have in the Perfect Sacrifice of Christ, heightens our actual discernment and sense of the Mercy of God, even more than it heightens our actual discernment and sense of the exceeding sinfulness and hatefulness to God of our sins,—were it not for this, our believing in FORGIVENESS AS A STATE, AS OUR COVENANTED CHRISTIAN STATE, would be even more difficult than our believing in the remission of sins committed before our entrance into that covenant by baptism, which some seem to regard as the whole remission vouchsafed to us in Christ.

When however, through Faith in that redeeming and atoning Act, we are once brought within the order and method of our Sanctification, we become capable of all those affections of holy Love, whereof Mercy is the pervading spirit. We become capable of loving Him, of loving and shewing mercy to the brethren in Him, and as His members, because we now believe and know that He first loved us and shewed mercy to us while we were yet in our sins. And it is chiefly through this heightened Power and Energy of Mercy that our Energy of Faith also is heightened and becomes a more living and hopeful Energy. Hence, although we now discover more and more clearly from day to day both the exceeding sinfulness of sin, and the exceeding falsehood and self-deceit of saying that we

sin not; yet our Faith in God's Mercy and our inward sense of it are ever unfolding themselves more rapidly even than our consciousness of sin. And thus, it is that, through Christ who strengthens us, we are still more than conquerors: we become and remain of power to believe in FORGIVENESS AS A STATE, AS THE COVENANTED STATE AND CONDITION OF OUR CHRISTIAN LIFE,—to believe in God's Daily Forgiveness granted to our Daily Prayer, for our Daily trespasses and sins.

Of such an ever-growing and still victorious Faith in God's Mercy this central utterance of the Christian Prayer is the ordained voice. And accordingly,—since this living Faith, in the Reality of Daily Forgiveness from God, is an essential element in our daily renewal or Sanctification, and involves in itself a grounded Faith in the fulness, perfection, and sufficiency of the great Redeeming and Atoning Act whereby Forgiveness for the sins of the whole world was once for all wrought out,—we find that two distinct forms of difficulty and unbelief beset this great central Petition for Pardon, to weaken our faith in its efficacy, and to drag us backward from its fervent and effectual utterance. One of these forms of unbelief besets it as it is the central voice and prayer of a Justifying, the other as it is the central voice and prayer of a Sanctifying, Faith.

And even of those who desire to hold most firmly to that great fundamental doctrine of Justification by Faith, which alone is of power to sustain the whole fabric of our hope towards God, some have felt this first hinderance to be almost insuperable. How, they say, can that Forgiveness be

full and free, and wrought out for all, which still remains a thing to be daily prayed for; a thing which in the very prayer we daily offer up for it, we ourselves are compelled to clog and limit in its freedom and universality by the inseparable words, *AS WE FORGIVE THEM THAT TRESPASS AGAINST US?* Now if that Justification which is *by Faith* has and must have for its living centre in our own souls a firm belief in the glorious Reality, that Forgiveness and Reconciliation with God have been wrought out for us by Christ; and if this Faith burns strongly and brightly, or grows dark and feeble within us, just as the Spirit of Mercy and Forgiveness in our own souls waxes or wanes; if, which is most true, the Temper of Mercy be the Temper which can believe in Mercy, then even our *FORGIVENESS OF JUSTIFICATION* is not clogged and hindered, but aided and realized by this condition; then are we not enslaved, but emancipated by it; then does this condition not thrust us forth from, but retain us in, our *STATE OF JUSTIFICATION*.

But, again, others have more especially felt the other branch of this difficulty. The eye of their Faith has fixed itself so firmly on the Remission of sins as connected with Baptism, on the Forgiveness wrought out for us by Christ as consigned in that Sacrament to the individual soul, that they have not with the same clearness and power discerned and realized that Sacrament as being also, what nevertheless it assuredly is, the commencement, namely, and bringing in of a *STATE OF FORGIVENESS*. And through this unbelief in *FORGIVENESS AS OUR COVENANTED CHRISTIAN STATE*, not only has their daily utterance of this central

Petition for it partaken of a perplexing and unreal character, but they have been in some instances led to conclusions regarding post-baptismal sin, which though set forth as tending to purity of life, cannot but really lead men to despair of all acceptance with God. For if indeed there remain no remission for post-baptismal sin, can any one baptized Christian be at this moment in a State of Forgiveness: that is, in a state of Grace or acceptance with God? Or can any one, holding this belief regarding post-baptismal sin, think that he is in such a state, without saying in his heart that he has no sin; that is, without inward untruth and self-deception?

From both forms of error we are delivered by Christ who is the WAY we must walk in, as well as the Door we must enter by; who teaches us not only the Absolute Truth of God's Order, as manifested in the Law of holy Being, but the effectual Method of so leading us into that Order that we may remain in it; of so realizing that Law in and for our own souls that it may become the Law of our hearts and lives, and that thus we may ourselves become holy.

When we affirm that this Reality of Forgiveness is even more livingly central in the order of our Sanctification than in the order of our Justification, we would be understood as affirming further, that in both these orders this Reality of Forgiveness implies a no less essential antecedent Reality. In the order of Justification, this antecedent Reality is the Perfect Righteousness once for all brought in by Christ. In the order of Sanctification, this antecedent Reality is the fitting portion of that Righteousness which we receive daily into our own souls in answer to

the first Petition, "Give us this day our daily bread." In the order of Justification, were it not for this Perfect Righteousness once for all brought in by Christ, there could *be* no Forgiveness, and so no Faith in it. And it is only in proportion to our living Faith in that Perfect Righteousness, AS HAVING BEEN ACTUALLY BROUGHT IN BY CHRIST, and moreover as including in its perfection A REAL COMMUNICABLENESS TO US, TO EACH LIVING CHRISTIAN MAN HERE ON EARTH—it is, I say, only according to the proportion in which we have such a Faith in the RIGHTEOUSNESS once for all brought in by Christ, that we can have a living Faith in the FORGIVENESS which was also at the same time once for all brought in by Him. For to believe in Forgiveness, independently of the bringing in by Christ of this Perfect and really Communicable Righteousness, is to believe in no assured and intelligible Christian Verity, but in an unauthorized and incomprehensible fiction of our own minds. God's Will to us-ward is our Sanctification and Blessedness; but as he has given us to be Persons and not Things, so he deals with us *as Persons*, and forces not our Will. Everything, indeed, short of this He has done to draw us back to Him. More especially has He been careful to remove this great central obstacle, THE SENSE OF UNFORGIVEN SIN, which, of all others, most effectually separates between us and Him. He has, had we but faith and spiritual insight to discern this fully, removed it at once and for ever at the Incarnation, by taking the Manhood into God, by sending forth the eternal Word, which was with God and which was God, to be made flesh and to dwell among us. For a more perfect communication of

the Divine Righteousness to man, than was here accomplished, cannot even be imagined. And if the Divine Righteousness be indeed communicable to man, and if the obstacle to man's actual reception of it, next in importance to want of Faith in any such communicableness, be that sense of our own inherent sinfulness, of our actual and unnumbered transgressions, which makes us feel our reception of this Righteousness into our own souls to be impossible, then we have at once a broad, a solid and clearly discernible ground for the remission of sins. They are remitted, and we are to have Faith in their remission, in order that this otherwise insuperable barrier of conscious sin and sinfulness being removed, the Divine Righteousness may begin and continue to flow freely into our souls, which it cannot do without this Remission, and without our Faith in it. And that the eyes of our Faith and spiritual discernment might not be dazzled by gazing on Christ alone, in whom this great Reality of the Divine Righteousness actually brought in, actually grafted into the whole Humanity, is most gloriously manifested, we are further taught by the example of Apostles, Saints, and Martyrs; especially we are taught at Pentecost, how the Divine Righteousness is further communicable to men like ourselves, and how in us, as in them, Christ may be made at once righteousness and forgiveness—*can* be made Forgiveness, *because* he is made Righteousness.

And if such be indeed the Form in which this central truth manifests itself in the order of our Justification, very nearly allied, yet very distinct from this, is the Form in which the same truth manifests itself in the order of

our daily renewal or Sanctification. In this order, our daily prayer for fitting portions of the Divine and, in Christ, actually communicable Righteousness, "Give us this day our daily bread," is answered by the actual communication to us of such portions. And here also the daily and actual communication to us of God's Righteousness in Christ is the living ground of the daily and actual communication to us of God's Forgiveness in Christ. It is so really, and it is so intelligibly. For what is the meaning or value for us of Daily Forgiveness, if in spite of it we are to remain in, or to relapse into, our former or a worse than our former state of sin; that is, into our former or a worse than our former state and degree of alienation from God, and essential misery in ourselves? It is only as implying daily accessions of this Righteousness, in other words, Growth in grace, daily renewal from strength to strength, that daily Forgiveness has for us its real import.

And now we begin, in this central portion of our task, to perceive how the holy Law of our Being, and the holy Realities and Energies of our Being, act and react on each other. For what indeed is this Daily Bread which we receive as at once an answer to our Daily Prayer, and a reward of our Daily Obedience, even as we work for and earn, as well as pray for, the daily bread of our natural life? This most real bread of our Life is, as we have seen, the doing of God's Will; and our daily blessedness consists in our being daily filled to the full measure of our capacity with this heavenly and unsating food. We have seen also in what this doing of God's Will consists.

It is comprized in two words, RIGHTEOUSNESS and MERCY. It is most properly and fully so comprized; for those Realities of *δικαιοσύνη* and *ἐλεημοσύνη*, inward and outward, in feeling and in act, are still distinct Realities, though in Christ they are at one with each other, and though they may even be truly contemplated as actually one; for Christian Righteousness or Justice is, in its highest reality, Mercy.

Here then, at length, the Spirit of Obedience becomes one with the Spirit of Prayer. In our new Power and Energy of shewing mercy we have sure witness that this Righteousness of Christ, this RIGHTEOUSNESS UNTO HOLINESS, not only may be, but is ACTUALLY BEING COMMUNICATED to our own souls. And thus it is that our daily prayer for pardon receives a living import, which otherwise it could never have. If we be not daily pardoned, the daily communication and flowing forth from God into our own souls of this Righteousness of Christ, must cease. For unpardoned sin cuts off this communication; and how can we have pardon, except we repent and pray to God for it? and who amongst us sins not daily, whatever be his Christian stature, or state of Christian growth? Daily forgiveness then, so far from becoming less real and less necessary, because we are growing in Grace, becomes more so: it becomes now a thing full of hope, full of comfort. We see that by it an obstacle is removed which would otherwise cut off and prevent God's Communion with us, our Communion with Him. We see that the hinderance thus done away with, is the last which can fatally oppose itself to the

actual coming, day by day, and in daily increasing measures, of God's kingdom in our hearts. And even in this discernment we have the earnest of consolation. But in so far as we realize such a discernment by living and praying in the spirit of this Petition for Pardon, we are actually comforted; our mourning is indeed turned into joy, and we receive of that conscious Blessedness which the world can neither give nor take away.

It does not belong to our present argument to notice more than incidentally the witness which the Church bears, and has ever borne, whether in her Creeds or in her Liturgies, to the importance at once and the difficulty of a living Faith in THE FORGIVENESS OF SINS, specially in this Daily or Continual Remission. By placing the prayer for daily pardon, and the seal and assurance of daily pardon, before all her Acts of direct Communion with God, our own Church distinctly expresses her conviction, that without continual Daily Forgiveness, and continual Faith in it, there can be no continued and effectual Communion with God. And as she thus witnesses that Prayer can be realized only in the Faith that our daily trespasses are daily forgiven us by God in Christ, so does Christ Himself witness that we cannot be and remain in this State of Forgiveness and Communion with God, unless we also live in the Temper and Exercise of Forgiveness and Communion with our brethren.

The Directions, therefore, which concern the WAY of Prayer may well be that portion of holy Law which is specially ordained to determine and guard in its Christian reality the Blessed Temper of Mercy. Nor need the

consideration of this way now detain us long: for though this be indeed the true place in our Lord's order for the giving and the unfolding of Prayer, we have been led to deviate in this one instance from His perfect order, and to consider the Prayer immediately after the Beatitudes, (B. I. c. 4). Not that we were then unconscious of the absolute perfection of His own order, or had failed to perceive that the Temper of Christian Prayer and the Temper of Christian Mercy and Forgiveness must be brought in together; that only at this point could the living Body of Obedience receive into itself without measure the quickening Spirit of Prayer. Our motive for this deviation was to avoid certain difficulties of exposition, incidental to a rigorous following out of the more perfect order; inasmuch as the relations between each Blessed Temper and its proper voice in Prayer are more immediately discernible than the relations between each Blessed Temper and its proper guardian Law. We must, however, here repeat that when, with the Spirit and Power of Forgiveness, Prayer is brought in and unfolded, it at once gives its own Spiritual Life to every distinct element of our entire Christian obedience. It hallows as well as quickens that obedience throughout, not merely in this central Power of Forgiveness, but in all that generates this blessed Power within our hearts, and in all that freely proceeds from it.

For this Spirit of Christian Prayer the Body of Obedience has been long preparing; by this Spirit of Christian Prayer, when once breathed into it, that Body of Obedience becomes a Spiritual Body, and is daily renewed from strength to strength into a freer and more glorious Obedience.

Prayer then we may contemplate as ordained to be the especial means of realizing in our own souls both the State and the Temper of Forgiveness or of Mercy. And thus that portion of Holy Law which sets forth the true WAY or Method of Prayer, determines and guards in its integrity the inward Reality of Mercy, the inward Blessedness of the Merciful. And as the way of Christ is in all respects perfect, Prayer is here guarded in its integrity as the inmost Reality of Merciful Affections. And this guardianship is effected by the second Body of Directions in the Christian way, even as the first guards the Blessed Temper which Hungers and Thirsts after Righteousness; and as the third and last is ordained, as we shall presently find, to guard that resulting Purity of Heart which issues in free Energies, in complete and genuine ACTS of merciful lovingkindness.

Let us now observe in what this central Christian way or Method of Prayer as here laid down by our Lord, is distinguished from the way of Righteousness on the one hand, and from that of Fasting on the other.

The first of these Methods is, as we have seen, guarded from falsehood, at each of the three great avenues by which good and evil enter into and proceed out of our hearts. By the first Law or Body of Directions belonging to Christ's way, our hungering and thirsting after Righteousness, our strivings after doing Justice and loving Mercy, our communings with God in man and with man in God, are shielded and kept from desecration, with reference to the eye that seeth, the ear that heareth, and the hand that doeth, whether it be good or whether

it be evil. For by each of these avenues the praise of men or the fear of men can enter in, to defile and corrupt the single eye to God's glory, the ear which heareth Him only, the hand which, whether it eschews evil or ensues good, does it to Him. And thus it is plain that our entire Communion with God in man and with man in God, *in this kind*, is fully and effectually guarded. But with respect to Prayer, there is, if we consider it well, no place, properly speaking, for this third and last form of Communion, or, to speak more truly, this last Communion *of the perfected Act* is absorbed and glorified in the two previous Communions of devout contemplation and prayerful utterance. In Prayer, that is, the Communion we hold with God, and with man in God, is *already perfected*, under the two Forms of sight and hearing, and does, by its nature, admit of no other Form. Accordingly Prayer is by our Lord here guarded in those two Forms only.

Since, however, this second form of Communion is not like that by sight or intuition. through a single avenue, but needs the portals both of ear and lips for its goings out and comings in, both these portals must be guarded and kept ; and so soon as this also is done, the full and effectual guardianship of Prayer is accomplished.

We are not to pray that we may be seen of men, but that we may be seen of God only. We are not in prayer to look to men, but to look to God only. Again, we are not to pray that we may be heard of men, or receive our answer of reward from men, but that we may be heard and answered of God only. We are not in praying to

speak in many words, as to men who are ignorant of our wants, but in few, as to God who knows them.

And then the determination and guardianship both of our prayerful contemplation of God and of our prayerful utterance to Him is completed by the delivery to us of a Form of Prayer, which, if rightly discerned and used, at once and effectually excludes the wrong by realizing the right way of Prayer, not only with regard to men-pleasing, but also and chiefly with regard to βαττολογία, or vain repetition, and thus actually and permanently endows us with the second great Reality of the Christian way, the blessed Reality, that is, of a true Communion by Prayer with our heavenly Father, and with our earthly brethren in Christ.

This latter and more human element of a prayerful Communion in Christ with our heavenly Father we have not thought it necessary to insist on at any length, either here or in our exposition of the Prayer. (Book I. c. 4.) It is indeed too evidently implied in the whole Prayer, and too universally acknowledged, to require formal argument in a treatise like the present. The great Family which on earth is named after Christ at once confesses and realizes the Verity that it is a family of brethren dwelling together in unity with itself and with its heavenly members, when it utters with one voice the Address, OUR Father, which art in Heaven, and the succeeding Aspirations, Petitions, and Ascriptions, which are, each of them, at once from all and for all, not from one or for one. To say, My Father, which art in Heaven, give me this day my daily bread, would be already an act of

self-insulation, and a breach of the Bond and Covenant of that great Brotherhood and Sonship we have in Christ.

Having already (Book I. c. 4,) considered the several clauses of the Prayer in themselves, and in their relations as well to each other as to the Blessed Tempers to which they give prayerful utterance, we may not, in speaking of the right way or method of praying, repeat or enlarge what has been said on the actual substance and import of Prayer. We shall therefore conclude this portion of our subject with a few remarks as to the Form in which these Directions concerning Prayer are given by our Lord.

We have seen that, in the WAY OF ALMS, the Form of our Lord's Directions is, in one respect, identical with the Form of His Commandments as given in each of the distinct Bodies of Holy Law which together make up THE TRUTH, or True Law of our Being: that is, there are first three Negative Directions, and then a concluding Positive Direction, giving its own completeness and reality to those also which precede it.

With regard to the Form of our Lord's Directions in this second Portion of the whole way, namely, the WAY OF PRAYER, we have already seen that the last Mean or Form of Communion (that of the completed Act) is as it were absorbed in the two preceding Means or Forms of devout Contemplation and Prayerful Utterance; and since here the negative Direction which regards seeing and being seen of men and of God, requires a distinct and separate positive Direction, no less than does the negative Direction which regards rightly speaking, that we may be

rightly heard, the Form of this second or central Body of Directions with regard to Prayer is varied accordingly. That is, the Right way of looking to God when we pray, that we may be seen of Him, is given immediately after the Wrong way of looking to men when we pray, that we may be seen of them. And in like manner, the Right way of speaking to God, when we pray, that we may be heard of Him, closely follows, that it may exclude and replace the Wrong way of speaking to men, that we may be heard of them.

CHAPTER V.

THE WAY OF FASTING.

WE may now therefore pass onward, and briefly consider the Christian WAY in its last portion; that, namely, which regards FASTING. Nor shall we here pause to contemplate the various Ideas of Fasting inconsistent with this teaching of our Lord which may have been advocated at different periods of the Church's Life; but rather endeavour to discern that Idea of this Form or mean of Communion with God which is really set forth in our Lord's WAY OR METHOD OF FASTING; and which is consistent with the two preceding portions of the whole Christian Method. the WAY OF ALMS, namely, and the WAY OF PRAYER.

Now we have already observed that the first Body of Directions in this Christian WAY (that, namely, which corresponds to the Hungering and Thirsting after Righteousness), points out briefly the whole of that WAY. And we shall perhaps see the main drift of this last part of the unfolded WAY more clearly, by referring it, even at the expense of some repetition, to that first outline of the whole. We have there, both in their distinctness and in their unity, Directions with regard to our Hungering and Thirsting after Justice and Mercy, and with regard to our Acts of Justice and Mercy. Now the lower realities of our natural Life which are here employed by Christ to set forth the higher realities of our Spiritual Life, might themselves suffice to shew us that something more is

required in order to our rightly receiving the food of either, than the hungering and thirsting for it. We may hunger and thirst for such kinds or quantities of either food as befit not our actual state, whether bodily or spiritual, or both; for though perfectly pure and confirmed bodily health is accompanied by a healthy taste as to quality, and a healthy appetite as to quantity, no one ever realizes this state so completely as will enable him rightly and safely to forego all restrictions on his tastes and appetite. He still finds some rules or principles of diet and of temperance necessary, that he may be ever master of himself and of all his faculties, bodily, intellectual, and spiritual.

And in proportion as such a rule or principle is better suited to his constitution, and more firmly followed out in practice, by the habitually receiving what is good, and refraining from what is bad, for his actual bodily condition, in the same proportion does his health become purer and more confirmed; in the same proportion does his rule of living become a principle of living,—a principle which at length is almost unconsciously exercised; an immediate discernment or sense of what in this matter is right or wrong for him; an immediate rejection of the wrong, and reception of the right. Now the very language we have here used to express the truths of our bodily well-being, may be used, with little or no variation, to express the truths of our spiritual, that is, of our real or highest well-being.

That this is so we shall readily conceive. For, first, it may not be doubted that in our real and enduring state of

Being, as that Being has been more than restored to us in Christ, the Body and the Spirit are no longer at twain, but at one with each other. And thus not only does the language of our outward, express the truths of our inward Being, but by *rightly* receiving the food of our natural Life, our whole Life on earth, natural and spiritual, is sustained and nourished.

Moreover, even as our natural, so, and by analogous means, are our spiritual senses or organs of perception (*αἰσθητήρια*) exercised to discern good and evil. Only since our Spiritual Being never on earth arrives at confirmed manhood, at the full energy and piercing insight of clear and perfect health, we can never outgrow the necessity for rules and directions as to the food which our spiritual health requires us to accept or to reject, whether this food be presented to us by God under the form of natural or of spiritual sustenance.

Without such further Directions whereby we may rightly keep ourselves, and be rightly kept from evil, the former Directions which regard the rightly hungering and thirsting after good, whether under the form of Justice or of Mercy, or of both as in Christ reconciled and at one, would be practically incomplete. We know already, from our contemplation of that threefold Body of holy Law wherein the TRUTH of our Being is set forth, how large a portion of Right consists in the refraining from Wrong; and as we advance in our obedience to that LAW, or in the Christian Life, we perceive that this province of refraining increases rather than diminishes; that it embraces not merely the refraining from positive evil, but from that

which is in itself good and right, when a higher good and a nobler right, when our allegiance to Christ demands it. Thus, for example, though our love and duty to parents is in itself, or in Christ's order, good and right, yet it must give way when our love and duty to Christ is in question. Whenever the two are incompatible, we must refrain our souls from the more earthly affection, and keep them low, that we may not be found wanting to the claims of the more heavenly. The province of Christian Fasting is indeed for each individual Christian not less extensive than the province of Self-denial. Without some exertion of our Spiritual Energy and Discernment IN REFRAINING, no single Act of our Christian duty can be accomplished. Our sense of right and our zeal for it may already be strong, our kindly feelings may flow forth freely; but it is more especially when we come to realize these in Act, that this province of Refraining assumes its real and great importance.

Accordingly, as Christ's WAY is a living way, not a dead system, the very Power of Discernment we require for this purpose is continually proceeding from a faithful self-subordination to those Directions regarding the WAY which we have already considered. It is by such hungering and thirsting after Righteousness, by such cherishing and exercising the Temper of Mercy, by such giving Alms of what we possess, that our spiritual senses are thus sharpened to discern and ensue good, to discern and eschew evil.

For now under Christ's discipline we begin to perceive, even of our own selves, that the real and sustaining food of our whole Being, in body and soul from day to

day, is the willing and earnest fulfilment of each day's Christian duties, and that if these be done before God, not before men, in the Christian spirit of Mercy and of Prayer, we have already entered into a state of growing and enduring Blessedness, and are passed from death unto life. We begin to perceive that all we have left to pray for is the being KEPT in this state; and we begin to feel that God's Holy Spirit is interceding for and striving together with our spirit, that we may not be led into temptation, but delivered from evil; inasmuch as the yielding to temptation, the admission of evil, mars and interrupts this Divine work of our daily renewal in the spirit of our minds, and with it our state of growing Blessedness and Purity of Heart. We begin to feel within us that quickening hope in the strength of which we purify ourselves even as He is pure, and further, to perceive how the earnest and unceasing Prayer that we may be thus KEPT by our heavenly Father, is not only intimately connected with this Blessedness of the Pure in Heart, and with all our strivings after it, but is itself both the worthiest expression of those strivings, and the fullest realizing of that Blessedness whereof we are on earth capable.

Just as Prayer to God for our enemies is, if it be indeed truthful and earnest, the most real exercise of a merciful and forgiving spirit, so is the fervent and discerning utterance of this Prayer for his continual guardianship, that very act and energy of our spirit wherein a growing Purity of Heart most especially exercises and strengthens itself.

To whatever extent we live and pray in the spirit of

this last Petition, LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL, to the very same extent does this Christian Purity of Heart unfold itself within us ; to the same extent shall we be enabled to discern and enter into the true spirit and exercise of Christian Fasting. Thus shall we be led to perceive both what it is in itself, and what is the right way or method of exercising it ; that even as man must live not by bread alone, but by every word and thing that proceedeth out of the mouth of God ; so must he fast, not from bread alone, but from every word and thing that proceedeth *not* out of the mouth of God ; that as his daily food is to do the Will of his heavenly Father, so his daily fasting is to abstain, to the uttermost and in all things, from violating that Will.

Thus it is that the way of FASTING completes the way of ALMS and PRAYER, that is, of CHRISTIAN JUSTICE and CHRISTIAN MERCY, and gives to the whole Christian way the really practical character which it would otherwise want. Moreover, the way of FASTING, and the Directions belonging to it, are in principle essentially the same as the way of ALMS and the way of PRAYER, and the Directions belonging to these ; though in the manifestation of that principle there is here also a diversity. The principle is still, that our Fasting is to be before God and not before men. The difference in its manifestation arises immediately and intelligibly out of the different nature of the case. In order to our journeying securely in the way of Righteousness unto Holiness, we have found that a threefold guardianship is necessary. First, our Christian sense of Right, our Christian Justice, must be guarded by

that single eye to the real glory flowing forth from God, which alone can preserve it from the fatal desecration of vain-glory, from the final apostasy of looking to men only, for its object and reward. Next, the truthful affections and the truthful words of CHRISTIAN MERCY, as they are ever welling forth from this implanted and growing sense of CHRISTIAN JUSTICE, in tender compassion for our brethren in Christ, and for our own souls, as now no longer our own but His, and in prayer to God for their forgiveness and acceptance in the same Christ, as well as for our own, must in like manner be guarded, not indeed entirely from the loving observation of our Christian brethren, or even from the knowledge of those that are yet without, for they must see that we love one another, and can forgive our enemies, that they also may glorify our Father which is in heaven; but from all reference to the applause of men as the object for which we are to cherish the spirit of Mercy in our hearts, or to give utterance to that spirit in our Prayers and in our Lives.

For, lastly, these feelings, which are at once truthful and merciful, these blessed inward Realities of the daily renewed and purified Affections, have yet another Form wherein they express themselves, besides those of kind Forgiveness and of fervent Prayer. They express themselves fully and finally in acts, which imply indeed both an indwelling sense of Christian Justice and an active and prayerful spirit of Christian Forgiveness, but which are yet more and other than the merely feeling compassion, or the merely praying for mercy towards others;—in Acts which set a final seal on the reality and truthfulness of these

Christian Affections and Prayers; in Acts of Christian Justice and Mercy done in the spirit of Prayer, done, that is, to God in Christ and not to men, whether these be feeding the hungry with such bread, both natural and Spiritual, as they can receive and we can give, or clothing the naked with such clothing as will warm them, and cover the shame of their nakedness, or visiting and comforting the sick, whether in body or soul;—or whatever other good works there be in which the reconciliation of Justice with Mercy, of *δικαιοσύνη* with *ἐλεημοσύνη*, is finally consummated in Act and Energy.

So soon as, in addition to His previous guardianship, our Lord has fenced round and defended these truest and most comprehensive expressions of that Mercy (*ἐλεημοσύνη*), which for Christians is also Justice (*δικαιοσύνη*), from the contaminating breath of human applause, and so from the plague-spot of hypocrisy, He has already shewn us summarily the whole Christian Way or Method, in each of its three essential Branches. Only in order that we might see clearly that without the Spirit of Prayer there can be no real or Christian Spirit of Mercy, He unfolds the more summary Directions regarding MERCY, that fair stem of the root of RIGHTEOUSNESS, into the fuller and more special Directions regarding PRAYER, in which alone this Blessed Temper of Mercy can be fully realized. And, in doing this, he guards PRAYER from desecration as a kind of Communion with God and with man in God, which can by its very nature, have reference to two only of those channels or means through which all Communion must take place, to SEEING, namely, and to HEARING. For if

our prayers be so guarded by Christ, that in praying we indeed look to God alone, not to men, and speak to God alone and not to men; then is this special Form of our Communion fully and effectually guarded, inasmuch as this devout and prayerful beholding of God, this lifting up the eyes of our body and of our spirit to Him, this earnestly and discerningly addressing to Him the words He endows us with, constitutes the whole of Prayer, the Completed Act of that Communion which is by Prayer.

Again, when our Lord comes to unfold more fully His Method or Way, as to the COMPLETED ACT of Christian Justice and Mercy, we perceive at once that this further unfolding has the same consummate perfection both in Form and Import. If we take the analogy, which He throughout presents, of natural food, we see at once that a healthy appetite for meat and drink, even though we are furnished with abundance of both, is not sufficient for our continuance in health and growth and strength. There is even here another essentially distinct principle which must be taken account of, and which, if neglected, will be not less surely the ruin of our bodily well-being, than a want of appetite or a scarcity of food: I mean, the principle of REFRAINING,—whether it be from what is unwholesome in its own nature, or in its fitness for our actual state, or in regard to the measures and portions of it which we can rightly receive, digest, and assimilate. Unless we take practical account of this additional principle, neither the abundance of food, nor the keen appetite for it wherewith God has blessed us, will avail for our continued health and growth. On the contrary, they will both become tempt-

ations and incentives, if not to surfeiting and drunkenness, yet to habitual and harmful excess; and so occasions of manifold diseases, and of various kinds of suffering and death. And not only is this so in our spiritual as well as in our natural life, but it is here more especially that we observe the wonderful harmony and unity which in the highest reality subsist between our inward and spiritual, and our outward and visible, life. Such indeed is the essential and indestructible character of this unity between the body and the spirit of man, as now having its living root in the Incarnation of our Lord, that the continual exercise of self-restraint and self-denial over our natural appetites is absolutely necessary to the health and well-being, not only of our natural, but also of our spiritual life. And further, as we must ever refrain and keep ourselves low, lest our heart be made fat and our spirit dimmed as well as our body disordered, by excess or intemperance in meats and drinks, so is a further self-restraint necessary to our truly and rightly receiving each and every portion of that meat which consists in the doing our Father's Will.

It is doubtless already much that we should have a vehement desire to be just, and that the Temper of Mercy and Forgiveness should be strong within us; but it is not all. Our earnest aspirations and strivings to do right must shape themselves according to the rules and measures of God's holy Law. Our Mercy must flow forth on others, even as His Mercy on us, through the channels which He has formed for it, or it will run to waste, watering the desert, and leaving the hearts of our brethren

and our own hearts barren. To this end we must steadfastly refrain from all cravings after a false righteousness or a false mercy, whatever be the nature or degree of the falsehood which besets them, whether it be self-righteousness or ostentatious kindness, or whether it be the casting of pearls before swine, and giving that which is holy to the dogs, conferring good things, that is, of whatever kind, which those who receive are incapable of receiving aright, but which must turn to the permanent and real injury both of giver and receiver.

This last Direction, indeed, though presenting a principle of the utmost comprehensiveness and importance, and though without it the Law of Justice and Mercy, whether for the giver or the receiver, is practically as well as ideally and essentially incomplete, belongs, as will be found, to another distinct and final Body of Law, beginning with the injunction, "Judge not, that ye be not judged," and continuing to the end of the Sermon. The consideration of this last and highest Form of Law, which may be generally designated as the LAW OF SPIRITUAL DISCERNMENT, we have deferred, consistently with our Lord's order, until the whole of the more immediately practical portion of holy Law has been brought under review. But in proportion as we advance in our discernment of THE TRUTH and of THE WAY, as these are expressed in holy Law,—of their mutual bearings, and of their spirit and scope as a whole; in the same proportion shall we become capable of perceiving how each Injunction of this absolutely final LAW OF SPIRITUAL DISCERNMENT gives completeness and perfection to some definite portion of the larger

Body of Law which in our Lord's consummate order precedes it.

Thus, for example, those who have entered into what has been already set forth, are now in a condition to perceive of themselves and at once, the fitness and indeed the absolute practical necessity of some explanatory and limiting addition to the TRUTHFUL LAW of giving to those who ask of us, and to the RIGHT WAY of doing this, which is here laid down. For if there were none such, we might be required on Christ's authority to give men, because they ask it of us, the means of destroying at once themselves and their benefactors. We might be required to give to the spendthrift, who has rebelled against his parents, the means of continuing in his wilful disobedience, and impenitent sin—the means of strengthening himself in his evil way; and so through this false mercy we might bring final ruin both on ourselves and him. Accordingly we find that such a Law has its place in our Lord's legislation, and that, like every other Law or sentence contained in the whole Sermon on the Mount, it strikes at once on the head of the evil it is ordained to slay: GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS; NEITHER CAST YE YOUR PEARLS BEFORE SWINE, LEST THEY TRAMPLE THEM UNDER THEIR FEET, AND TURN AGAIN AND REND YOU. In these words we have at once an effectual limitation and completion of the general Laws previously laid down of GIVING, and of RIGHTLY giving; a limitation which, however brief, will be found to comprehend ALL that is really necessary for our practical guidance, and that REMAINS UNDETERMINED BY THOSE FORMER LAWS. That this final Injunction, as to rightly

giving, is more especially a LAW OF SPIRITUAL DISCERNMENT, we perceive in its setting forth chiefly the SPIRITUAL OR REAL GROUNDS of what we are to do and leave undone, rather than THE THINGS THEMSELVES which are to be done, or even THE RIGHT METHOD of doing them. That good thing, whether natural or spiritual, which will be trampled into the mire with swinish hoof, which will be basely and foully abused to the purposes of an evil and godless life, we are not to give;—a Law which implies the actual existence in us of some power of spiritual discernment, and teaches us to unfold and strengthen, by rightly exercising it.

We must use our discretion as to what will or will not be so abused; our best, that is, our most charitable and hopeful discretion no doubt, but still our discretion, our Christian and Spiritual Insight. And here again the living character of this Law will avail us. If we give that which, in God's holy order, is unfit for the receiver, that which will be really and permanently injurious to him, we may be quite sure that this will redound to our own real and permanent injury, as well as to his. If he tramples our pearl in the mire, he will also assuredly turn again and rend us. And conversely, if, stedfastly beholding him, we have rightly discerned his power of receiving, if we have rightly proportioned our gift to that power, then will a blessing rest not only on the receiver, but also and more fully on the giver. Therefore it is that this Law which limits our giving becomes again closer, easier, and more practical. If we can once truly determine the question—Will this gift be so received as to be really

injurious, or as to be really beneficial to the receiver?— we have in such a determination that which practically completes the whole Law and way of giving. We now know that, according to the means God has granted us, we should give or lend to him that asketh of us; that we should give as before God and not as before men; lastly, that we should withhold our gift when, in the exercise of our Christian discretion, we perceive that it will be really injurious to the recipient, and so really injurious to ourselves, and to the Christian Society whereof we are members. We will content ourselves at present with merely pointing attention to one other Portion of this LAW OF SPIRITUAL DISCERNMENT, that, by anticipating it in part, we may prepare the way for an exposition of the whole of that Final Christian Law.

We refer to those Commandments in this LAW OF SPIRITUAL DISCERNMENT which are presented in the larger Synopsis as completing our Lord's teaching with regard to PRAYER, in the same manner as we have just seen it completed with regard to GIVING, to Our Acts, that is, of Christian Justice and Mercy: namely, by setting forth to our intellectual and spiritual Discernment THE REAL EFFICACY OF PRAYER, and THE REAL GROUNDS OF THAT EFFICACY; and by shewing, at the same time, that the Communion which is by Prayer, is a real and most intimate Communion, though, as we have already seen, it manifests itself only under the Forms of Contemplation and of Speech. In Prayer, we are not only to SEEK that we may find, not only to ASK that we may receive, but we are to KNOCK ALSO THAT IT MAY BE OPENED UNTO US; the unseen

hand of Prayer touches the very door of Heaven ; and through that opened door our Communion with the Father in Christ and the Spirit is complete. But what this great central Law of Spiritual discernment most perfectly and most touchingly shews, both to our purely human feelings and to our spiritualized reason, is the REAL EFFICACY of Prayer, as discerned in the REAL GROUNDS of that efficacy. The human Intellect, so far as it is renewed and spiritualized, at once and intuitively recognizes the truth of these three great utterances of the Spirit, " Ask, and it shall be given you ; Seek, and ye shall find ; Knock, and it shall be opened unto you." But in so far as the merely natural understanding has not yet been replaced by that understanding, which is the knowledge of The Holy, then and to the same extent does our Lord present this GREAT CENTRAL TRUTH through the medium also of our natural Affections. And if a human father, who is evil, cannot but give bread to his child asking for it, how can that Heavenly Father, who alone is good, and whose merciful lovingkindness is over all his works, refuse it to the prayers of His children ?

Here again, therefore, we have a practical completion of the whole Method of Prayer. Our insight whether spiritual and intuitive, or natural and through the medium of our human Affections, is by this final teaching of our Lord engaged in the same holy cause with all our powers of faithful and hopeful obedience ; and now therefore, if only we indeed subordinate ourselves to all this Body of holy Law regarding Prayer, we cannot but become prayerful men, and the zeal with which we pray must needs be a zeal according to knowledge.

To notice even thus briefly these two Laws of Spiritual Discernment regarding Almsgiving and Prayer is, no doubt strictly speaking, an infraction of the exact order which pervades the Sermon on the Mount. Possibly, however, the rule may be here illustrated by the exception. Moreover, as we advance towards a fuller perception of the drift of both these previous Bodies of Law which teach us THE THINGS TO BE DONE, AND THE WAY OF DOING THEM, we feel more and more strongly the resulting necessity for this further and absolutely complementary LAW OF SPIRITUAL DISCERNMENT; for a Law, that is, which shall add to our faithful Acceptance of THE THING God ordains to be done, and to our hopeful Practice of the Christian METHOD of doing it, a spiritual and quickening insight into the real and eternal grounds on which this Right Obedience rests. We feel that such a more excellent way, such a higher and holier Law, must flow forth, under the Spirit's teachings, from those former Laws, in order to that inward and outward completeness which we now begin to perceive would without this final Law be wanting. We feel and inwardly know that a Law which is to be for reasonable and spiritual creatures the complete Law of their whole Being, must in its highest teachings be addressed to the Intellect, as itself purified, as reconciled with the purified Affections, and as thence issuing in the renewed Will,—in other words, must be addressed to the SPIRITUAL DISCERNMENT. We feel that it must be an evil thing, and contradictory to our real Being as renewed in Christ, for us to rest or be inwardly at peace under any Form of obedience to God's holy Law, short of a free, a loving, and discerning

obedience; that if we place our standard lower than this, we can find no rest for the sole of our foot, but must fall into the gulf either of Pharisaic eye-service, or of utter lawlessness. To a Law which is at once reasonable and spiritual no true and worthy obedience can be rendered which is not itself reasonable and spiritual, which is not ever growing out of a faithful and hopeful, into a loving and discerning, obedience. It is, indeed, the very earnest of our final reward for doing Justice and loving Mercy and walking humbly with our God, that we should receive into our spirits this growing and blessed Power of discerning Him as He has revealed Himself to us in Christ, which, in its final and ordained perfection, is no other than the Power of seeing Him as He is.

When once Holy Law has guarded for us, in their TRUTH, THE THINGS TO BE DONE, and the WAY OR MANNER of doing them, there remains to be guarded from all desecration and falsehood only that resulting LIFE, which is holy in all its Acts and Energies, and specially in its highest and worthiest energy, that of a Genuine Spiritual Discernment. The first two portions of this Holy Law, those, namely, which determine and guard OUR RENEWAL in its TRUTH and in its WAY, we shall have already considered, as fully as the plan of this general survey will permit, when we have finished our observations on the Method of Fasting, the last Branch of that threefold WAY wherein we must daily walk. Our views regarding THE LAST PORTION of Christ's more immediately practical Law, that Portion namely, which determines and guards our LIFE, in so far as, through this daily renewal in the spirit of our mind, it

has become a Christian or Holy Life, will be unfolded, if God permit, in the next Book. In it we also hope to find a fitting opportunity (after this survey of our Lord's more fundamental legislation regarding the TRUTH, the WAY, and the LIFE, has been completed,) for the contemplation of that absolutely final Body of Law which determines and guards OUR SPIRITUAL DISCERNMENT as that Energy of our Being, thus daily renewed, which of all others is the holiest and most blessed, and which has its crown and consummation in the eternal Beholding and Fruition of God.

We have now seen how these two Laws of Spiritual Discernment give final and practical completeness to those previous Commandments and Directions of THE TRUTH and of THE WAY which have already begun for us the determination and guardianship of that Christian Righteousness or Justice which issues in the imparting of our good things to our brethren, and of that Christian Mercy whose holiest energy is Prayer. Let us conclude the Second Book by a return, from this digression, to the WAY OF FASTING, and by a brief consideration of what still remains to be examined in that last Branch of the CHRISTIAN METHOD.

Here, then, we would observe generally, that as the LAW OF THE WILL (which concludes and draws to a practical head the whole LAW WHICH IS THE TRUTH) is essentially *positive*, even so the WAY OF FASTING (which concludes and draws to a practical head the whole CHRISTIAN WAY) is essentially *negative*.

A moment's consideration will show that this cannot

be otherwise: for this LAW OF THE TRUTH has for its object the determining and guarding, at each stage of its daily renewal, that holy Energy of the Will which of all the Realities of our Being is, when finally renewed or emancipated, the most real and positive, as well as the most comprehensive.

And since this LAW OF THE TRUTH OF OUR BEING concerns itself with the REALITIES of that Being, and with the ORDER in which they are unfolded within us, (not with the WAY through which they are to be inwrought into our souls),—and since we have seen this ORDER to be *from* the lower *to* the higher, *from* the more outward *to* the more inward, *from* the more negative and imperfect *to* the more positive and perfect, of those Spiritual Realities; and have further observed a corresponding advance towards the positive and the perfect, in the Laws ordained to guard these growing and holy Energies, *from* THE LAW OF THE NAME *to* this final and perfect LAW OF THE WILL;—it is quite clear that in this FINAL LAW, the Will is contemplated as effectually renewed, and therefore that this proper Law of a Free and Holy Energy, is, and must be, essentially Positive.

Not so with regard to the WAY. The WAY OF CHRIST does, in every one of its Injunctions, presume that such a holy Energy is already implanted, and requires to be daily unfolded within our souls. It presumes the inherent Life, the ever-growing and quickening Power, of this New Spiritual Principle, so far as its unfolding germ of good is effectually guarded from the destructive inroads of evil. Hence this WAY or Method concerns itself less

and less, in proportion as it is correspondingly unfolded, with the encouragement of this daily-growing good, more and more with the overthrow and casting forth of the evil, which would destroy it, and of that Evil One whose malice and cunning against man grow with the growth of man's holiness. Hence, this WAY provides, first, for our daily and rightly receiving that daily portion of Righteousness unto Holiness through which we are daily renewed in the spirit of our minds. It provides next, for the daily casting forth of the sin which clings even to our most earnest strivings after a true obedience, and from the insulating, soul-hardening consciousness of such unforgiven sin, by endowing us with the excellent and most comfortable privilege of Daily Pardon through Daily Prayer for it. And to complete the effectual exclusion of this desecrating evil, which is ever watching at the door of our hearts, that it may enter to mar God's growing work there, and the presence of which is ever alienating and separating us from our Father and our brethren, it endows us further with a watchful guardianship, extending itself over our Lives, as well as over our hearts and spirits. For even as Christ guards our hearts from these hateful and murderous incursions of evil by revealing to us the essential Blessedness, the glorious and inconceivable privilege, of the Pure in Heart; as he guards our spirits by endowing them with the Petition (effectual if offered in His WAY), LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL;—even so does He no less effectually (if we enter into and walk in that WAY) guard our Lives against these renewed inroads of our

deadly enemy, by enjoining us when we FAST, when we abstain, that is, from all bread and from all wine, whether spiritual or natural, whether real or symbolic, or both, which we do not receive as given from God's hand to our Prayer, which we eat not temperately and thankfully, and which we distribute not charitably,—by enjoining us, I say, WHEN WE THUS REALLY FAST, TO FAST UNTO GOD, AND NOT UNTO MEN.

By this last Direction in the way of Christ, our guardianship is complete. By it is the last entrance closed against the malice and cunning of our foe. Without this key-stone, not only is the previous work of our building up unfinished, but no part of it is firm and safe. Even if all the right things were done, and all the wrong things avoided, which THE LAW OF TRUTH enjoins;—nay, more, if all these things were done in the way by Christ pointed out to us,—if further, the temptations and evils opposed to them were actually resisted and overcome,—yet, if they were resisted and overcome, not to God and for His glory, but to men and for their praise,—*then* all would be in vain, then our last state would be worse than our first.

Here again, therefore, Christ's guardianship is very jealous. And ought we not of our own selves to perceive that so it must be; to perceive that in all completed Acts there must be much refrained from as well as something done; that the refraining from the wrong is here a most important condition and element of doing the right. And as this Power and Energy of Refraining is essential, so is it essentially secret. For it is not only in its true cha-

raacter *negative*,—unseen, unheard, unfelt, of men, and discerned only by God; but it is also inseparable from our effectually accomplishing any one of those Christian ACTS which as we have seen are, of all things, most jealously guarded by Christ from being done before men, and not before God. Even in lower instances the same principle holds. In every branch of knowledge, speculative or practical, the affirming or the realizing of a single truth implies the tacitly denying and rejecting many falsehoods. In every province of art, the conception or the creation of one form of surpassing beauty, implies the same tacit rejection of many less perfect and less fair. The more deeply indeed we consider the matter, the more clearly shall we perceive that it is this most real and important, though essentially latent and unobtrusive power of intuitively rejecting the many wrong ways of doing what lies before them to be done, which more especially distinguishes men of really practical and energetic character; and that though other faculties are required for its beginning, no solid and orderly work, no work which will finally stand its appointed trial, can, without the exercise of this Power, be brought to its actual and legitimate completion.

And if this secret Energy of Refraining be essential in lesser things, how much more so is it in those which concern our highest well-being. How continually does history teach us, how often and how recently has experience shewn us, that zeal and energy in the cause we deem right, though essential things, are not the only things essential to a solid and growing advancement of the truly Right, of that Righteousness which is unto Holiness! How often does a

zeal not according to knowledge, an energy not in the order of God's truth, loosen and scatter what it seeks to consolidate and to build up! How often are we found wanting in this silent wisdom of rejection, whether by falsely rejecting the Stone which is the Head of the Corner, and the silver and gold and precious stones which should be built upon it; or by failing to reject the hay and straw and stubble which are ever being presented to us that we may build therewith!

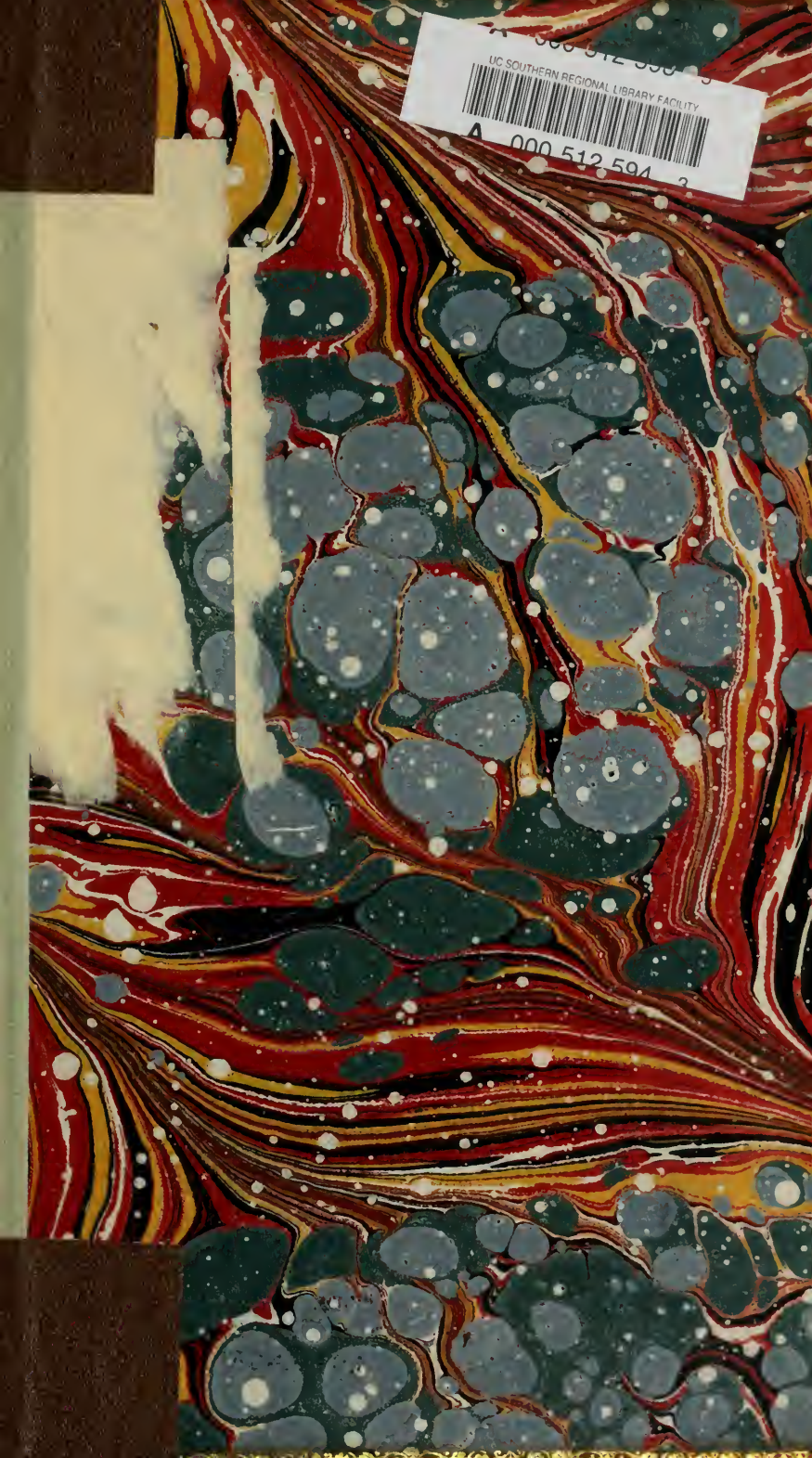
Here, however, we may pause. For this most important Christian Idea and Reality of FASTING must receive further consideration when we arrive in order at that portion of the LAW OF SPIRITUAL DISCERNMENT which especially concerns it, and which teaches us that as one of its essential characteristics is, that it be done secretly and to God, so another is that it must ever, at the time and to our actual feelings, be painful, hard, and difficult; in other words, that it is the daily denial of the unchristian Self within us, the daily rejection and crucifixion of our remaining unrenewedness.

END OF THE SECOND BOOK.

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